Ecclesiastes,

OR,

A discourse concerning the Gift

OF

PREACHING

As it falls under the Rules of Art.

SHEWING

The most proper Rules and Directions, for Method, Invention, Books, Expression, whereby a Minister may be furnished with such abilities as may make him a Workman *that needs not to be ashamed.*

Very seasonable for these Times, wherein the Harvest is *great, and the* skilful *Labourers but few.*

The third Edition.

By JOHN WILKINS. D.D.

2 Cor. 2. 16. *Who is sufficient for these things?*

London, Printed by *T. R.* and *E. M.* for SAMUEL GELLIBRAND, at the BALL in *Paul's* Church-yard. 1651.

To the READER.

I Have been encouraged to some enlargement of this Treatise, in that part of it, which concerns the account of Books and Authors. There is here some Addition to the several kinds of them. And because it would be of excellent use, if the many choise Treatises *upon particular subjects in divinity, were so distinctly reduced, that a man might have recourse to them upon any emergent occasion; therefore I have here attempted something to this purpose, namely, to referre them unto the several heads in the Analysis of Divinity, towards the latter end of this Book.*

The Latine *or* Greek Tracts *of the ancient Fathers and other eminent Writers, are already thus reduced under se-*

veral heads in Bolduanus, Draudius, Molanus, *&c. by whose direction it is easie to finde the chief A[illegible]s or Discourses in those Languages upon any particular subject.*

The like is here endeavoured for our English *Treatises, which for their clearnesse and fulnesse in matters of practical Divinity, are generally esteemed to be of special use and eminency.*

It cannot be expected but that the first attempt in this kinde, must needs be very defective. But it is easie for any one to alter, or adde, as his own better experience shall direct.

I have now by an Asterisk noted some of those Commentators who are esteemed most judicious and useful.

I did farther intend by some mark to have distinguished them, according to their several times *&* Professions, *whether Fathers, Rabbies, Papists, Lutherans, Calvinists. The* nature of their Works

Works *and Comments*, *whether more* brief, *by way of* {*Annotation*, *Analyſis*} *or more* large, {*Queſtions*, *Common places*, *or Doctrines*, *by way of*} *whereby younger Students might be directed in the choice of their ſeveral kinds. But I am forced as yet to lay this aſide, as being a buſineſſe which will require more pains and leiſure, then my other neceſſary employments can permit.*

ECCLE-

ECCLESIASTES,

Or the Gift of

Preaching.

IT is the end of all *Sciences* and *Arts* to direct men by certain Rules unto the moſt compendious way in their *knowledge* and *practice*; thoſe things of which in our ſelves we have only ſome imperfect confuſed notions being herein fully and clearly repreſented to our view, from the diſcoveries that other men have made after much ſtudy and long experience. And there is nothing of greater conſequence for the advancement of Learning, then to find out thoſe particular advantages which there are for the ſhorteſt way of knowing and teaching things in every profeſſion.

Now amongſt all other callings, this of *Preaching*, being in many reſpects one of the moſt weighty and ſolemn, ſhould therefore have its Rules and Canons, whereby we may be directed

the easiest, readiest way for the practice of it.

Besides all those Academical preparations by the study of Languages, Sciences, Divinity, with which men should be qualified, and predisposed for this Calling, I say besides all these, there is a particular art of preaching, to which if Ministers did more seriously apply themselves, it would extreamly facilitate that service, making it more easie to us, and more profitable to others.

There are two abilities requisite in every one that will teach and instruct another: { Συνέσις. Ἑρμηνεία }

A right *understanding* of sound doctrine; and an ability to propound, confirm, and apply it unto the *edification of others*. And the first may be without the other. As a man may be a good *Lawyer*, and yet not a good *Pleader*; so he may be a good *Divine*, and yet not a good *Preacher*.

Luke 21.15 σοφία, στόμα.

One chief reason why divers men, otherwise of eminent parts, are herein so slow and unskilful, is, because they have not been versed in this study, and are therefore unacquainted with those proper Rules and directions, by which they should be guided in the attaining and exercise of this Gift.

It hath been the usual course at the University to venture upon this calling in an abrupt over-hasty manner. When Schollers have passed over their Philosophical studies, and made some little entrance upon Divinity, they presently think themselves fit for the Pulpit without any farther enquiry, as if the Gift of Preaching and sacred Oratory were not a distinct Art of it self. This would be counted a very preposterous course in other matters,

matters, if a man should presume of being an Oratour because he was a Logician, or to practise Physick because he had learnt Philosophy: And certainly the preheminence of this profession above others, must needs extreamly aggravate such neglect, and make it so much the more mischievous by how much the calling is more solemn.

Now there are several Treatises of many learned men, both Protestants and others, who have written particularly and largely upon this very subject, concerning the *Art of Preaching*, wherein they have laid down such various helps and rules, as they from their own practise and long experience have found most useful. Among whom, these are some of the most eminent, and common.

* Bowles *De Pastore*.
Hen. Alsted. *Theologia Prophetica*,
Frid. Baldvini *Institutio ministrorum*.
Rich. Bernard. The faithful Shepheard.
Joh. Clark. *Oratoria sacra evangelia*.
Lamb. Danæi *Methodus* S. *Scripturæ in concionibus tractandæ*.
Hen. Diest *De ratione studii Theologici*.
Des. Erasmi *Ecclesiastes*,
Nichol. Hemingius *De Pastore*.
Barth. Kechermannus *De Rhetorica Ecclesiastica*.
Geor. Lætus *De ratione concionandi ad Method. Anglican.*
Will. Perkins Concerning the Art of Prophesie.
Casp. Strasonis *Technologia Theologica*.
De methodo concionandi Anonym.
Jo. Segobiensis *De prædicatione evangelica*.
Abra. Sculteti *Axiomata concionandi*.

Will.

Will. Zepperus *De arte* {*habendi* / *audiendi*} *conciones.*

Besides these, there are above forty other Authors, who have writ particularly upon this subject, recited by *Draudius* in his *Bibliotheca classica*, under the head of *Concionatorum Institutio*, *pag.* 132. To which may be added the directions to this purpose so briefly and fully comprehended in the *Directory*, besides those many other discourses wherein these things have been largely handled on the by, though not chiefly intended. In all which, many learned men have laid down various rules, which to them according to their several *Genius's* and observations seemed most useful.

So *Jo. Molanus* in *Bibliotheca materiarum*, under the head of *Concionandi munus.*

And we must not doubt but that in this as well as in all other professions, every days experience may yeeld some farther advantage, by discovering yet more facile compendious directions to furnish a man for this calling. And that is the inquiry which is aimed at and attempted in this following discourse.

This service of preaching may be considered under a double notion, as a {Duty. / Gift.}

It is here insisted upon only in the second sense, and may be thus described.

'Tis such an expertnesse and facility in the *right handling and dividing the Word of Truth, as may approve us to be Workmen that need not to be ashamed.*

It does require both {Spiritual / Artificial} abilities.

1. Such *spiritual* abilities as must be infused from above, whereby our judgment and affections shall be

be made experimentally acquainted with all those sacred Truths, that we are to deliver unto others. The onely way for the attaining of these, is by Prayer, an humble heart, and a holy life. James 1.5. Psal. 25.9. John 7.17

2. Such *artificial* abilities as are to be acquired by our own industry. And these are either more *general*, as skill in all those Arts and Languages, which are required as prediſpoſitions. Or more *particular* and immediate, for the act of Preaching, or making Sermons, to which the chief helps are these three;

{ Method.
{ Matter.
{ Expreſſion.

Each of these do contribute mutual assistance unto one another. A good *method* will direct to proper *matter*, and fitting matter will enable for good *expreſſion*.

By *Method* I understand an Art of contriving our discourses in such a regular frame wherein every part may have its due place and dependence: which will be a great advantage both to

{ Our selves.
{ Our hearers.

1. To our selves, and that both for *Invention* and *Memory*. A man may more easily finde out things, when in stead of seeking for them at randome he can have direct recourse unto all those places and heads from whence they may be most naturally collected. And more easily retain them, when they are linked together and not scattered; Method being as a chain, in which if a man should let slip any one part, he may easily recover it again,

by

by that relation and dependence which it hath with the whole.

2. And so for benefit of the hearers likewise, who may understand and retain a Sermon with greater ease and profit, when they are before-hand acquainted with the general heads of matter that are discoursed of. 'Tis but a bad rule in *Alsted*, where he advises to conceal, & alter the method for variety sake. *Crypsis dispositionis tollit fastidium auditoris.* This may be true of itching curious hearers, but not of such as regard their own profit and edification.

Theol. prophet. par. 1 cap. 10.

An immethodical discourse (though the materials of it may be precious) is but as a *heap*, full of confusion and deformity; the other, as a *Fabrick* or building, much more excellent both for *beauty* and *use*.

There might be divers kinds of Methods prescribed, according as mens own *fancies* and the variety of *subjects* and *occasions* shall require. But that which our gravest Divines by long experience have found most useful, is this of *Doctrine* and *Use*.

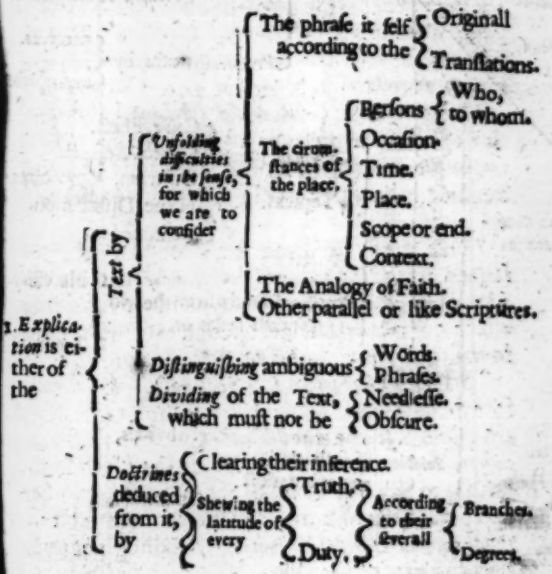
This in the nature of it, is very easie, and therefore most *natural*, being *generally* applyable unto any subject. In the true *latitude* of it, 'tis as full and *comprehensive* as any other, taking in all such notions as are any way useful or proper. In the *branches* and gradations of it, 'tis very *Logical*, putting homogeneous things together, handling generals first, and particulars after.

The principal scope of a divine Orator should be to { Teach clearly. / Convince strongly. / Perswade powerfully.

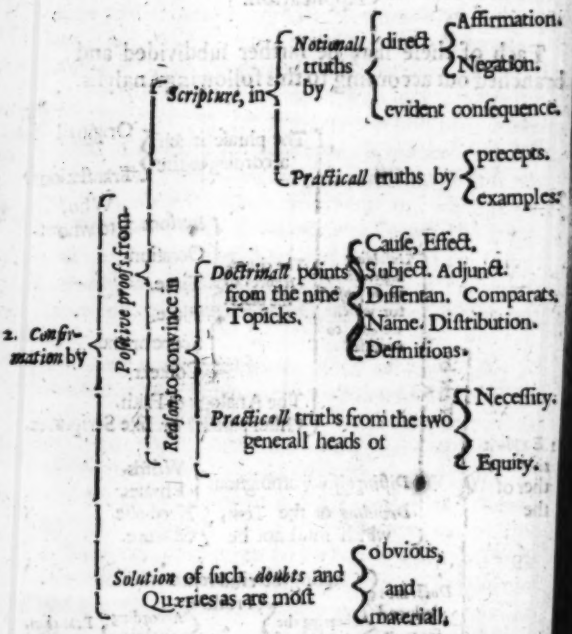
Sutable

Sutable to these, the chief parts of a Sermon are these three; { Explication. / Confirmation. / Application.

Each of these may be farther subdivided and branched out according to this following Analysis.



2. Confirmation


2. Confirmation by
Positive proofs from
Scripture, in
Notionall truths by
direct
Affirmation.
Negation.
evident consequence.
Practicall truths by
precepts.
examples.
Reason to convince in
Doctrinall points from the nine Topicks.
Cause, Effect.
Subject. Adjunct.
Dissentan. Comparats.
Name. Distribution.
Definitions.
Practicall truths from the two generall heads of
Necessity.
Equity.
Solution of such doubts and Quæries as are most
obvious,
and
materiall.

3. Appli-

- 3. *Application*, which is either
  - *Doctrinall* for our information
    - More *generall* in some truth to be acknowledged.
      - *Didacticall* instruction.
      - *Elenticall* confutation.
    - More *particular* of our own estates to be examined by Marks, which are commonly either
      - Effects.
      - Properties.
  - *Practicall*
    - *Reproof*, which hath two parts,
      - *Dissuasive* from
        - The aggravation of the sin.
        - Threats denounced.
        - Judgments executed.
      - *Directive*, wherein concerning
        - Impediments that hinder.
        - Means to promote, more
          - Remote.
          - Immediate.
    - *Consolation* by
      - Promises.
      - Experience.
      - Removing of scruples.
    - *Exhortation*, to be amplified by
      - *Motives* to excite the affections from
        - Profit.
        - Danger
      - *Means* to direct the actions,
        - Generall.
        - Speciall.

Besides

Besides those more *essential* parts recited in this Scheme, which belong to the very nature and *substance* of a Sermon; there are other lesse *principal* parts also (not to be neglected) which concerne the *external form* of it: Such as these;

- Preface.
- Transitions.
- Conclusion.

The first thing to be entred upon in this Fabrick or Method, is the Porch or *Preface*, which is not always necessary in every common structure; but only when some extraordinary occasion does require it, or by reason of some special reference, which the Text may have to that particular time and auditory. And then it should be *clear* and *pertinent*, *short* as being a thing on the by, and such as may quicken attention unto the following discourse.

The most general and effectual matter for a *Preface*, is (that which was so commonly used by the Prophets of old) to perswade the hearers that it is *The Word of God* which is spoken to them, which concerns their *everlasting happinesse*, and *is able to save their souls*; That the Ministers do but *stand in Christs stead*; That our *receiving or despising of them shall be reckoned as done unto Christ himself*: Which being beleeved and considered, will be a strong engagement upon the hearers, unto those three qualifications which are the chief ends of prefacing, namely to make them

Jam. 1.21. 2 Cor. 5. 20. Luk. 10.16 1 Thes. 4.8

- Favourable.
- Teachable.
- Attentive.

The

The next thing to be done is the *opening of the Text*, according to its proper ſenſe and meaning; To which purpoſe we may give ſome brief Analytical explication of the Chapter, or at leaſt ſo much of it as may ſerve to clear the Text, and ſhew the *dependence* of it on the coherent words.

All Scriptures are either *manifeſt*, or *Cryptical* and obſcure. Matters that are *abſolutely neceſſary* to ſalvation, are expreſt in the firſt of theſe. Other truths whether Hiſtorical, Doctrinal, or Practical, may be ſometimes involved in doubtful difficult expreſſions.

In the unfolding of which, we muſt obſerve; that if the natural & moſt obvious ſignification of the words, do manifeſtly diſagree with other perſpicuous Scriptures, then we are to ſeek for ſome other meaning, which muſt always be conſonant with the words and other circumſtances of the place.

In the finding out of this, we are not ſo much to conſult with our own fancies; for *no prophecie in Scripture is of any private interpretation*, but with the Holy Ghoſt himſelf, who beſt underſtands his own meaning. 2 Pet. 1. 20. Neh. 8. 8.

All difficult expreſſions ſhould firſt be examined according to their *original* and moſt authentick *tranſlations*, which will give much light to the true meaning of them. Though it will be needleſſe to mention any various readings, tranſlations, or interpretations of Scripture to a vulgar auditory, becauſe it is apt to ſtagger them, and to raiſe doubts; rather then to confirm and ſettle them; But we ſhould pitch upon that, which up-

on serious consultation, we conceive in our own judgments to be most congruous and pertinent.

The circumstances of the place will help much to illustrate any difficulty of it. The Rabbies have a saying, *Nulla est objectio in Lege, quæ non habet solutionem in textu*, that is, there is not any doubt in the Law, but may be resolved by the context.

We must be careful that all our interpretations be agreeable with the Analogy of faith, and other parallel Scriptures. The consulting of these, will be a good means to preserve us from perverting the Word of God by any dangerous heretical imposition.

Dr *Reynolds* Selfe-denyall.

Beware of that vain affectation of finding something new and strange in every text, though never so plain. It will not so much shew our *parts* (which such men aim at) as our *pride*, and wantonnesse of wit.

These new projectors in Divinity are the fittest matter out of which to shape, first a *Sceptick*, after that a *Heretick*, and then an *Atheist*.

There are divers Texts { Historical and Literal. that have a double sense, { Typical & Allegorical.

So those places concerning the Brasen Serpent, *Numb.* 21. 9. *John* 3. 14. *Jonah* in the Whales belly, *Jonah* 1. 17. *Matth.* 12. 40. *Abrahams* two wives and sonnes, *Sarah* and *Isaac*, *Hagar* and *Ismael*, *Gen.* 21. *Galat.* 4. 22. The Law concerning the muzeling the Oxe that treads out the corne, *Deut.* 25. 4. 1 *Cor.* 9. 9. In all which there is some typical allusion primarily intended.

Allegorical interpretations may lawfully be used also,

also, when there is no such natural reference, but meerly a fitnesse by way of similitude to illustrate any doctrine. Saint *Paul* gives example for this, 2 *Cor.* 3. 13, 15. *Ephes.* 4. 32.

But here we must observe these three qualifications; there must be { *Raritas*, *Concinnitas*, *Utilitas*.

1. We must use them *sparingly* and soberly.

2. They must be *short* and *pertinent*, not forced and farre-fetcht.

3. They must be *useful*, not for aery and unprofitable notions, being more proper for illustration then for proof.

It will be a great help for the understanding of the books of Scripture, to know their several times, references and order.

The five books of *Moses* are as the first bases, by which the whole frame of Scripture may be more easily apprehended.

The other *Historical books* that follow will explain themselves. The *Psalms* do most of them, in their occasions and historical grounds, referre to the books of *Samuel*.

The *Prophets* are ordinarily divided into three ranks, 1 Those that prophesied *before the captivity*, who referre to the history in the books of *Kings* and *Chronicles*, especially the second book. 2 Those that prophesied *in the captivity*, concerning whose times, there is but very little mention in the Historical parts of Canonical Scripture. 3 Those that prophesied *after the captivity*, unto whom the History of *Ezra* and *Nehemiah* hath some reference.

And so in the New Testament, the *Epistles* do many of them referre unto the story of the *Acts* of the Apostles.

As for the ranking and succession of the books in Scripture, they were not writ in the same order as they are placed. But they are set down rather according to their *bulk* and largeness, then their true *order*.

1. Those that were before the captivity are to be reckoned according to this succession,

In the year before Christ.

920. *Obadiah* } in the reign of { *Ahab.* 1 *Kings* 18. 3.
840. *Jonah* } { *Jeroboam.* 2 *Kings* 14. 25.

780. *Amos*, *Isaiah*, *Hosea*, *Micah*, *Nahum* } in the dayes of { *Uzziah*, *Jotham*, *Ahaz*, *Hezekiah*.

700. *Joel*

680. *Habakkuk* } about the time of { *Manasseh*
610. *Zephaniah*, *Jeremiah* } { *Josiah*, *Jehoiakim*

580. 2. In the captivity there prophesied { *Ezekiel*, *Daniel*

3. From the return out of captivity, till our Saviours coming is reckoned 559 yeers. About the 18 yeer of this began *Haggai* and *Zechariah*, and not long after *Malachi*.

And so in the New Testament though the larger Epistles are placed first, yet they were not written so. 'Tis probable that they were composed according to this order,

Since Christ.

1 *Thess.*

1 *Thess.*		50.
Romans.	1 *Corinth.*	55.
1 *Tim.*	2 *Corinth.*	56.
Titus.		57.
2 *Thess.* *Philip.* *Coloss.* *Galat.* *Ephes.* *Hebr.*		61.
Philemon.		64.
2 *Tim.*		

So for the Canonical Epistles, that of *James* is thought to be written first, then those of *Peter*, then *Jude*, and lastly *John*. *Lud. de Tena Isag.* See *Lud. Cavelli Historia Apostol.*

Thus likewise for other particular books, that of the *Psalms*, some conceive that the 108. should be first, where *David* doth stirre up and prepare himself to this work, of making Psalms: *O God, my heart is ready, I will sing and give praise.* And the 72. *Psalm* the last, because it concludes with this passage, *The prayers of* David *are ended.* The ordering of them is not *jure divino*, though it be of very great antiquity, for Saint *Paul* doth expressly quote *the second Psalm*, Act. 13.13.

The right apprehension of these general notions concerning the proper times and order of several Books, may be one good help to the true interpretation of Scripture.

Next to the unfolding of any abstruse and difficult sense, we are to consider likewise, the very words and phrases, amongst which if there be any *ambiguous*, they must be *distinguished* and applied according to their proper signification in the text; *Tropes* and *figures* being explained in their *natural meaning*.

As for the *division* of the text, it will be needlesse, unlesse either the *explication of Terms*, or the

deduction of Doctrines from the several parts, do require it. That common practice of dissecting the words into minute parts and inlarging upon them severally, is a great occasion of impertinency and roving from the chief sense.

The text having been thus unfolded, the next thing to be done is the inferring of *Observations* from it, which should always follow from the words by a strong Logical consequence. The wresting of Scripture unto *improper truths*, may easily occasion the applying of them unto *grosse falsehoods*.

These Observations may be of several kinds, either { Mediate and more remote, / Immediate and principal.

Of the first kind are such as are raised from the *occasion, coherence, manner, circumstances, order, denomination* of the text; As whether it be a precept, exhortation, threat, promise, petition, deprecation, similitude, &c. All which may afford several hints of instruction, and are not to be passed over without notice. Though these points should be only touched at *briefly* on the by; and those only insisted upon *largely*, which we conceive to be most agreeable unto the principal immediate scope of the Holy Ghost in that Scripture.

And these observations must be laid down in the most easie perspicuous phrase that may be, not obscured by any rhetorical or affected expressions; for if the hearers mistake in that, all that follows will be to little purpose.

The Doctrine being mentioned (if there be a-

ny necessity) we may briefly *clear the inference of it*, by shewing its necessary dependence on the text.

Then (if the matter be capable of it) we may farther inlarge it in its several *branches* and *degrees*, by shewing the full latitude and extent of every *truth* or *duty*.

The Text and the Doctrine being thus opened, we should in the next place descend to the confirmation of it. Remembring always to connect these several parts by some plain and brief *transition*, that so the method may be the more perspicuous.

Now here are two sorts of proofs { Ὅτι. / Διότι.

The *Quod sit*, and *Cur sit*, *that 'tis so*, and *why it is so*. The first is properly from *Testimony*, either { Divine. / Humane.

Divine Testimony is either from some Scripture { Precept. / Example.

1. For *Precepts*, it will be needlesse to heap up many proofs; But 'tis enough to suggest two or three of the most pertinent places, with some brief explication of them.

2. For *Examples*, it is a rule, *exempla magis movent imparia*. There may be much advantage in the inequality of examples: Lillies, Sparrowes, Pismires, Heathens.

Testimonies of Fathers, Decrees of Councels, consent of Churches, Confession of adversaries, Rev. 2.10

may all be of good use if they are suitable to the matter and auditory. Testimonies of Heathen men may be proper to shew a truth agreeable unto natural light.

Though Scripture can best inform us, what is true and false; yet humane Records can tell us what is new, and what is ancient.

But here we must be carefull that we do not let *Hagar* the handmaid out-brave her Mistresse *Sarah*: that we do not preferre bleer-eyed *Leah* before beautifull *Rachel*. To stuffe a Sermon with citations of Authors, and the witty sayings of others, is to make a feast of vinegar and pepper, which may be very delightfull being used moderately as *sauces*, but must needs be very improper and offensive to be fed upon as *dyet*.

The *Reasons* of the Doctrine should be such as may *convince the judgment* concerning the reasonablenesse of any truth or duty, which are herein distinguishable from the *Motives*, belonging to the Application, because these refer properly to the convincing of the judgment, those to the *exciting of the affections*.

In *practicall* matters, the generall heads from whence the reasons are deducible, are these two, { Necessity, / Equity: which are capable of very many subordinate branches.

In other *notionall* doctrinall points, the 9 Topicks, to which we are directed in *Logick* and *Rhetorick*, may be good helps for the invention of proper arguments.

When we have confirmed the Proposition by

positive

positive proofs, the next thing to be done is the removing of such *doubts* and *queries*, either from carnall reason, or ambiguous Scriptures, as are most naturally emergent, and proper.

Not that any evident position or consequence from Scripture does need all this proof in it self, but the better to instruct us in the agreement and harmony of sacred Writ, and the more powerfully to convince the judgment, which in some cases will be apt to find out shifts and evasions, whereby to delude it self and escape conviction, whereas we shall embrace any doctrine, with a stronger assent, and rest upon it with the whole bent of the affections, when it comes in upon us with a full stream of evidence. But here we are to remember that the too long insisting on a confessed truth, is apt to nauseat and flat the attention.

Having thus passed over *the doctrinall part* in the *explication* and *confirmation* of the words, we are in the next place to descend unto the *application* of them, which is the life and soul of a Sermon, whereby these sacred truths are brought home to a mans particular conscience and occasions, and the affections ingaged unto any truth or duty.

The Application is frequently mentioned by severall Authors, according to a double acception; sometimes it is taken more strictly, as it is distinguished from the Uses, and refers onely to those particular passages of them, which do more especially concerne the present time and auditory. Sometimes it is taken more largely, as it comprehends

hends all the Uſes that are inferred from the doctrine. And ſo I underſtand it in this place.

In the inlarging of this we are to obſerve this caution, That the ſeveral heads or Uſes we are to inſiſt upon, muſt not here be handled, in a *generall nominall* way, as in the doctrinall parts, but in ſuch a *home and applicatory* manner, as may have ſome peculiar reference unto the hearers.

The cheif Rules or Canons that concerne this part are theſe two.

1. Every Scripture does affirm, command, threaten, not only that which is expreſſed in it, but likewiſe all that which is rightly deducible from it, though by *mediate conſequences*.

2. An example hath the force of a rule. All of them *being written for our learning*. But then we muſt be carefull to examine and diſcern whether the example be *extraordinary* or *ordinary*, according to which the application muſt be properly made.

1 Cor. 10. 11.

The Apoſtle tels us that the whole Scripture is given by inſpiration from God, and is profitable πρὸς διδασκαλίαν, *for Doctrine*, πρὸς ἔλεγχον, *for redarguition*, πρὸς ἐπανόρθωσιν, *for correction*, πρὸς παιδείαν, *for inſtruction in righteouſneſſe, that the man of God may be perfect, being perfectly inſtructed in every good worke*, 2 Tim. 3. 16.

In that place all the Uſes to which Scripture may be applied, are briefly ſet down.

Application is either { Doctrinall. / Practicall.

Doctri-

Doctrinal application, is for our information in some truth to be known or beleeved, which must follow from the doctrine before delivered and confirmed, by a natural Logical consequence, as that doctrine does from the text.

And this is of two kinds, { Didactical. / Elenctical.

1. *Didactical*, in some positive truth, ὁδὸς διδασκαλίας, which is commonly stiled, a Use of *Information*, and should consist of such pertinent doctrinall truths, as will most properly follow from the Observation: In the deducing of these it would be an endlesse businesse to take in all those inferences that are remote or collaterall: But we should pitch upon some few that are more principal and immediate. Where those Logical directions may be usefull, concerning the collecting, 1. Of a generall from a speciall, as *Rom.* 4. 3, 4. 2. The lesse from the greater, as *John* 10. 25. *Rom.* 8. 32. 3. The greater from the lesse. 1 *Cor.* 9. 9, 10. 4. The effect from the case. *Heb.* 2. 8. 5. The cause from the effect. *John* 6. 45. &c.

2. *Elenctical*, ὁδὸς ἐλεγχου, in some controverted point, which is usually called a Use of *confutation*, for the refuting of such erroneous positions as do subvert the truth.

Where it will be needlesse to raise up any old obsolete errors, as now lie dead and do not trouble the Church: but we should take notice only of such as being pertinent to the subject in hand,

do

do most infect the present times and places wherein we live.

And here we ought to be specially carefull that we manage these polemicall discourses, 1. With solid pressing arguments, making our answers as clear as the objections; for if these be plain, and those perplexed, in stead of confuting we shall rather confirm the error.

2. With much meeknesse and lenity in differences, not fundamental, 2 *Tim.* 2. 25. Soft words and hard arguments being the most effectuall way to convince.

Another part of this applicatory information may be for the discovery of our own *particular estate* and conditions, in regard of our *assent* unto any truth or *practice* of any duty, where we are to try our selves by *marks* or *signes*, and these for the most part are in the nature of { Effects, Properties, } which are the surest demonstrations of the nature of any thing.

Practicall application is either, πρὸς { ἐπανόρθωσιν, παιδείαν.

1. For correction of manners, commonly stiled a Use of *Reproof*, terror, dehortation, to disswade and fright men from any sinfull course. In the urging of this, there is much prudence to be exprest in distinguishing betwixt sins of infirmity, and sins of wilfulnesse and frowardnesse; and accordingly proportioning the severity of our reproofs.

This is generally to be observed, that in all reprehensions, we must expresse rather our *love* then our

our *anger*, and ſtrive rather to *convince* then to *exaſperate*. Though, if the matter do require any ſpeciall indignation, it muſt be the zeal of a diſpleaſed friend, rather then the bitterneſſe of a provoked enemy. 'Tis too much levity to check men in an Ironicall geering way, and 'tis too much raſhneſſe to reprove men in a furious revengefull manner.

This Uſe ſhould be more eſpecially directed againſt thoſe particular ſins of the times and places wherein we live. And becauſe in it ſelf, it may be very diſpleaſing unto the guilty hearers, which will much prejudice the power and operation of it; we ſhould therefore ſweeten it by ſome gentle inſinuations, wherein it might appear that it proceeds from our affection and care of their welfare. That there is a neceſſity of inſiſting upon it, both from our duties, and their danger.

The proper heads for ampli- { Diſſwaſive.
fication of this Uſe are twofold, { Directive.

1. *Diſſwaſive* may have theſe three heads.
   First, the *aggravation* of the ſinne.
   Secondly, the *threats* denounced againſt it.
   Thirdly, the *judgments* executed upon it.

All which are further capable of many ſubordinate amplifications, by comparing one ſinne, with others that are like or leſſe. By mentioning the evill effects, conſequences, adjuncts, facility, or difficulty, indignity, or any other argument that may breed in us *ſhame* and deteſtation of the ſinne, *compaſſion* of our own ſelves, *repentance* for our offences paſt, and greater *vigilancy* for the future.

2. The

2. The *Directive* part, should mention the *impediments* that hinder, and such *means* or helps whereby we may be inabled to avoid and overcome any sinne. 'Tis not enough for the Physitian to inveigh against the malignity or danger of a disease, but his cheif care must be, to direct unto the remedy and cure of it. And for this the prescriptions must be various, according to the severall kinds of offences. But this directive part is reducible also under the Use of Exhortation, only here is the difference, that in this place it does properly belong to *Diffwasion*, in the other to *Perswasion*.

2. Παιδεία, or *Instruction in righteousnesse unto every good Work*, may include { Consolation. Exhortation.

1. A Use of *Consolation* is, when we apply the comforts that arise from any doctrine unto the particular state and consciences of our hearers. This is one main end of the Scriptures, which were written for our learning, *that we through patience and comfort of the Scriptures might have hope*. And it should be the speciall care of a Minister, to attend τῇ παρακλήσει, unto Consolation, (as that word may signifie) like a wise Physitian to apply *Lenitives* and *Cordials*, where the condition of the Patient does require it, as well as *Corrosives* and *Purges*.

Rom 15.4

Isa. 40. 1. 1 Tim. 4. 13.

This Use may be amplified by these three heads.

1. By the promises that are made in Scripture.
2. By the experience of others.
3. By removing of such doubts and scruples, as

an

an afflicted ſoul might ſuggeſt.

In all afflictions whether outward or inward, we ſhould endeavour to cheer up the faith of the dejected hearer, by propoſing ſutable comforts, by raiſing his thoughts from *ſenſe* to *faith*, from *preſent* things to *future*. Preſſing upon him the conſideration of Gods *wiſe providence*, by which all things are diſpoſed for the beſt. His *ſure promiſes* in Chriſt, by whom we may certainly enjoy plentifull redemption and eternall glory. And though for the *preſent* the way of piety may ſeem to be full of trouble and oppoſition, yet 'tis moſt ſafe in *the iſſue*, and the day of redemption does draw nigh, when thoſe that are good ſhall be delivered from all their ſufferings, and every man ſhall receive according to his work.

Eccleſ. 3. 11. Rom. 8. 28.

2. *Exhortation*, is for the exciting and quickning of our affections unto any grace or duty. 'Tis ſo principall a part of Preaching, that *Acts* 13. 15. all that was to be ſpoken is called *Exhortation*. The cheif end of an Orator is to perſwade, (ſay the Philoſophers) *Finis Oratoris eſt perſuaſio*. And therefore that Preacher, who in his diſcourſes does only flouriſh in generall notions, and does not drive at ſome particular argument, endeavouring to preſſe upon his auditory, the *beleife* or *practiſe* of ſome *truth* or *duty*, is like an unwiſe Fiſher, who ſpreads his net to the empty aire, were he cannot expect any ſucceſſe of his labours.

This Uſe hath two common heads of amplification, { Motives, to perſwade. Means, to direct.

1. *Motives* should be such, as do most properly and powerfully work upon the *affections*, and therefore are derivable from those two generall places, of

1. *Benefit* in doing it. { *Honestum.* *Utile.* *Jucundum.* } *Laudabile. Possibile. Facile.*

2. *Hurt* or *Danger* in neglecting it. { *Malum.* *Inutile.* *Amarum.* }

which are capable of very many subordinate branches, and these may sometimes be the more effectually pressed, by adding to them some affectionate conjurements and obsecrations, like those of the blessed Apostle, *Ephes.* 4. 1. *I beseech you brethren by the mercies of God.* 2 Tim. 4. 1. *I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead, &c.* 1 Cor 1. 10 Phil. 2 1, 2

2. *Adjuncts* or directions, should consist of such particulars, as may best conduce to the attaining of any *grace*, or the performance of any *duty*. And these may be either,

1. *Generall*; as, Prayer, seeking it from God who is the foundation of all good. Setting apart some solemn time for our more particular enquiry after it. Improving our abilities and opportunities to this purpose, &c.

2. More *Speciall*, according as the nature of severall subjects shall require, and Scripture or experience direct.

These are the chief Uses to which Scripture may be applyed. They are frequently mentioned under more and different names, but they are all reducible

ducible to these heads: it is not necessary they should be all insisted upon in every Sermon, but only such of them as may be most *suitable* to the Text, and *seasonable* to the time and auditory.

The *Conclusion* should consist of some such matter as may engage the hearers to a serious *remembrance* and *consideration* of the truths delivered, that they may revolve upon them, and be carefull to renew that impression, which has thereby been made upon their souls by conference and meditation. To which purpose, as the *milder affections*, τὰ ἤθη, do best suite with the *introduction*, which must insinuate into the love and attention of the hearers; so τὰ πάθη, more *eager and vehement affections* will best become the *conclusion*, as supposing then that we have wonne the cause we did contend for, convinced and perswaded the auditory beyond all opposition.

And therefore here it will be proper to recapitulate some of the most effectuall arguments, which may leave the hearers moved and stirred up in their affections.

Thus much briefly concerning the most easie *method* and true *logick* of a Sermon, which was the first thing proposed to be discussed, and being rightly understood, may be a very great help to facilitate this service of Preaching.

The next generall head to be insisted upon is, concerning the invention of *matter*, where there are two things considerable;

1. The seasonablenesse of it to the time and auditory.

2. The pertinency of it to the text, or subject we are to treat of.

The first of these must be left to the prudence of the Minister in distinguishing of times and emergencies, in applying himself to the severall conditions and necessities of his hearers; whether they are to be taught and instructed in some necessary *truth*, or to be *excited* unto some necessary *duty*; To which purpose he must consider, whether the generality of his hearers be either *ignorant* or *knowing*, whether *enemies* to Religion, or *professors* of it, whether meerly *formall*, or truly *pious*, whether more *chearfull* and zealous, or more *cold* and sluggish: According to which variety, his Doctrine and expressions must be variously suited. To use the same matter and manner in all auditories, is as if a Shoo-maker should make all his ware of an equall size for children and men, great and little, there being as much difference betwixt the inward gifts and necessities, as betwixt the outward statures. As in other invitations we carve that to the guests which is most suitable to their severall palats and appetites: So in these spirituall feasts, we should be carefull to fit our preparations unto the capacity and edification of the hearers. This is the meaning of the Holy Ghost, ὀρθοτομεῖν τὸν λόγον, *rightly to divide the word of truth*, when like a faithfull *Steward* he does proportion his dispensations according to the exigencies of the *Family*, when like a wise *Physitian* he does fit his prescriptions according to the severall necessities of his *Patients*. This is to have *the tongue of the Learned, which knows how to speak a word in due season.* Luk 12.42

2. The

2. The matter must be *pertinent and natural* unto the subject we are to insist upon; for want of skill in the invention of this, many men (especially young beginners) are very apt to complain of much dryness and flowness in their compositures, and to take any hint of flying out into impertinent amplifications, not being able to inlarge themselves, and keep close to their Text. Isay. 50. 4

Now there is a threefold remedy against this:

- Prayer.
- Reading.
- Meditation.

By the first we must be prepared and directed, both in our judgments and affections. By the second we may inform and furnish our selves with materials. By the third we may digest them into the most proper way for the edification of others. *Lectio inquirit, oratio postulat, meditatio invenit, contemplatio degustat*, (saith a Father,) Prayer does desire, Reading does enquire, Study and Meditation do discover and digest. *August. de Scalis parad. cap. 2.*

1. *Prayer.* That God would direct and inable us for the particular service that lies upon us. It was a usuall saying of *Luther*, *Bene orasse est bene studuisse*; He always found himself in best temper for study, when he had first composed his thoughts, and raised up his affections by prayer: And certainly the weightinesse of the service may

justly deserve this preparation. For if Queen *Esther*, if *Nehemiah*, being to speak unto an earthly King for the temporall safety of their people, did first prepare themselves this way, much more then should Ministers, who are to be Embassadors from the great God concerning that weighty businesse of mens eternall salvations.

2. *Reading.* It was the Apostles advice to *Timothy*, 1 Tim. 4. 13. *Give attendance to reading.* And he sayes, that it is the study of the Scriptures, that must make *the man of God perfect, throughly furnished*, 2 Tim. 3. 17. If this were necessary in those Primitive times, when men were extraordinarily inspired with speciall gifts: much more now, when we cannot expect any immediate infusion, but must apply our selves unto the naturall proper means of attaining any ability.

3. *Meditation* and study, 1 Tim. 4. 15. *Meditate on these things*, give thy self wholly to them; ἐν τούτοις ἴσθι, *Be in them*, which phrase implies much intention and industry in our studies. *Demosthenes* would have such a one branded for a pernicious man to the Common-wealth, who durst propose any thing publikely which he had not before-hand seriously pondered. What impudence is it then in the great businesse of salvation, when a man appears before the Church, Angels, God himself, to discourse in a loose irreverent manner, so as to nauseat and flat the devotion, and attention of the hearers, to prostitute the esteem and authority of that sacred ordinance.

Nic. Hemming *De pastore.* Let such rash persons consider, *Qualis sit res evilo*

ovile Christi, quam pulchra & Deo grata sit ovium Christi societas, in cujus medio Dominus ille est, cui sol & luna famulantur, cui adsunt ministri ejus millia millium & decies centena millia; Quanta molis est regnum Christi erigere, & Satana palatia demoliri, &c.

But now becauſe amongſt thoſe helps of invention which fall under the rules of Art, this of *Reading* is one of the principall, therefore it will deſerve a more large and particular conſideration.

There are two things which in our reading and ſtudy may be of great advantage. 1. Good Books. 2. A right Method and ſeries of matter to be firſt and moſt exactly inquired into.

There is no externall help more effectuall to direct a man unto pertinent uſefull matter, upon all ſubjects and occaſions, then a *well contrived Library*, whe. ein upon any emergent doubt or difficulty, he may have recourſe unto the advice of other grave and learned men, who (it may be) have beſtowed a great part of their time and ſtudy, in the reſolution of that particular buſineſſe which he hath occaſion to inquire into.

There are many men whoſe naturall parts would extremely improve and grow very eminent, if they had but the knowledge and help of ſuch Authors, as are moſt ſuitable to their *genius* and imployment, whereas on the other ſide their abilities are much damped and kept low, whileſt they are confined only to a ſcant ill choſen Library.

There is as much Art and benefit in the right

choyce of ſome Books with which we ſhould be moſt familiar, as there is in the election of other friends or acquaintance with whom we may moſt profitably converſe.

And this knowledge of Books; as it is in it ſelf a very *ſpecious* part of learning, making oftentimes more pompous ſhew then the knowledge of things, ſo is it likewiſe of very *great uſe* and advantage. For the attaining of this, the moſt proper effectuall way is by our own ſtudy and experience in the works of ſeverall Authors; But becauſe that is a buſineſſe of vaſt induſtry and much time, ſcarce conſiſtent with the frequent returnes of publike ſervice required of a conſtant Preacher, unleſſe he be before-hand qualified for this, by his education and leiſure at the Univerſity; therefore there is another help to expedite our enquiry in this kind, namely, the peruſall of ſuch Books as do give a particular account of all Authors, the *times* when they lived, the *Works* they have publiſhed, with the ſeveral *ſubjects* they have inſiſted upon; Their *Editions*, *Tranſlations*, *corruptions*, their eſteem and authority; of which kind there are ſeverall Writers, both Proteſtants and Papiſts. Such are theſe Diſcourſes:

Pauli Bolduani *Bibliotheca Theologica.*
Georg. Draudii *Bibliotheca Claſſica,*
Euſebius *de ſcriptoribus Eccleſiaſticis.*
Geſneri *Biblioth. cum* Simleri *ſupplemento.*
Hieronymus *de Scriptoribus Eccleſiaſt.*
Fabiani *Juſtiniani Index Univerſalis.*
Johan. Molani *Biblioth. Materiarum.*

Photii

Photii *Biblioth.*
Poſſevini *Apparatus ſacri.*
Sexti Senenſis *Biblioth.*
Trithemius *de Scriptoribus Eccleſiaſticis.*
Dav. Toſſani *Synopſis de patribus.*
Gilberti Voetii *Biblioth. Theolog.*

Amongſt whom there are ſome that go by an Alphabeticall order of the *Authors names*, as *Photius*, *Sextus Senenſis*, *Poſſevine*, *&c.* Others obſerve an Alphabeticall order in ſetting down the ſeverall *matters* and *ſubjects* they inſiſt upon, as *Balduanus*, *Drandius*, *Geſner*, *Juſtinianus*, *&c.* So that if a man would know either what *ſubject* any particular Authors have treated upon, or what *Authors* have treated particularly upon any ſubject, he may in them ſee references to this purpoſe.

Theſe are eſteemed the moſt advantageous helps for the underſtanding of Books in generall: but more particularly the Authors which are moſt proper and uſefull for the ſtudy of a Divine, are reducible to theſe three heads.

Thoſe which concern the ſtudy either of { Scripture. / The Body of Divinity. / Antiquity.

The underſtanding of *Scripture* being one of the chief buſineſſes of a Miniſter to which all his other ſtudies are ſubordinate;

'Tis to be ſuppoſed therefore in the firſt place that he is provided with the Old and New Teſtaments, both in their *originals* and moſt authentick *Tranſlations.*

Translations of the Bible.

The chief Translations of the Bible may be distinguished into those which are either in the { Learned / Vulgar } Language.

The Translations of the Old Testament into the *Learned* language, are chiefly of five heads.

1. Into *Chalde*, commonly called the *Targum* or *Chalde paraphrase*, which in the *Historicall* Books do, for the most part render the true sence of the Originall; but in the *Hagiographa* is exceeding full of mistakes, and do seldome come near the right meaning.

2. Into *Greek*, the chief of which is the *Septuagint* by the 72 Interpreters, (as the Tradition goes) which hath been alwayes esteemed of great authority and repute.

The other great Translations by *Aquila*, *Symmachus* and *Theodosio*, are now lost, excepting only some few fragments of them which yet remaine.

3. Into *Arabick*, This Translation hath been formerly published onely for some parts of the Bible as the *Pentateuch*, Psalmes, and is by some learned men rejected as being ignorantly done, not from the Originall, but out of some other Translation and by some corrupt copy. It hath since been published for the whole Bible in the King of *France* his late edition.

4. Into *Syriake*. This hath been esteemed for genuine and faithfull.

5. Into *Latine*, of which version there are severall kindes, but the chief of them are these five.

1. The

1. The *Vulgar* commonly aſcribed to S^t. *Hierom*, though there be great reaſon to doubt of it.

2. *Pagnines* Tranſlation, which is of good antiquity and eſteem, publiſhed *Anno Dom.* 1523. Altered by *Arias Montanus* in the Interlineary Bible.

3. The *Tigurine* Tranſlation, begun by *Leo Juda*, and finiſhed by other reformed Divines, *Anno Dom.* 1543. publiſhed by *Robert Stephens*, 1557. with Notes annexed which he aſcribes to *Vatablus*. *Munſters.*

4. The Tranſlation of *Sebaſtian Caſtalio*, which is for the moſt part very elaborate and ſubtile, but not without too much affectation of Elegance, publiſhed firſt *Anno Dom.* 1551.

5. The *Latine* Verſion which is in moſt common uſe amongſt us, being performed by thoſe learned men, *Fran. Junius*, and *Eman. Tremelius*, with very great diligence and judgment.

The Tranſlation of the New Teſtament into the learned languages, are either into { *Syriack.* / *Latine.*

1. The *Syriack* is of good antiquitie and eſteem, but was heretofore defective in ſome Books, namely the 2^d. and 3^d. Epiſtle of *John*, the 2^d. of *Peter*, *Jude* and the *Apocalypſe*, which have been lately ſupplied by M^r. *Pocock*, & *Lud. de Dieu*.

2. The *Latine* Tranſlations, are chiefly of three kinds, namely. 1. The *Vulgar*. 2. *Eraſmus*. 3. *Beza*, which are all commonly known, and in their ſeverall kinds of good repute.

Now

Now for the translations of the Bible into our own vulgar tongue, there are some of these so ancient as *Henry* the 8th his time, by M^r. *Tindall* and *Matthewes*; but these Translations were not so much from the Originall *Hebrew* and *Greek*, as from some other *Latine* Version, and therefore are not esteemed of any great authority.

The *English* Translations that have been of most common use and greatest repute, are these three.

1. The *Geneva* Translation, so stiled because it was finished in that place by some *English* exiles in Queen *Maries* time, being first published, *Anno Dom.* 1560.

2. The *Bishops* Bible in the beginning of Queen *Elizabeths* reigne, by Arch-bishop *Parker* and others, which because it was not so exact and carefully done, too often following the *Greek* rather then the *Hebrew*, and so liable to divers mistakes, (as may appear in the reading Psalmes of the *Leiturgie*,) therefore King *James* caused another most exact Translation to be made of it in his time, which is by way of distinction called

3. The *Kings* Bible, being that which is now in common use amongst us.

Editions of the Bible. The Various editions of the Bible in the learned languages, have been so multiplied, that 'tis not easie (if possible) to recite them. Amongst those that are esteemed either of greatest Antiquity, Elegance, or Correctednesse, I still mention some of the chief.

Hebrew with Translations. 1. The *Hebrew* with other Translations annexed is of severall kinds and editions.

The

The Complutensian in *Spaine* containing the *Hebrew*, *Greek*, *Latine*, together with the *Targum* upon the Pentateuch, in five Tomes fol. *Anno Dom.* 1515.

Munsters edition with his *Latine* Version, and some Notes out of the *Rabines*, Printed at *Basil. Anno Dom.* 1534.

The King of *Spaines* Bible, Printed at *Antwerp*, 1571. in 8. *Tomes fol.* Containing the *Hebrew* Text, the *Septuagint*, the *Chalde* Paraphrase and Vulgar, with a *Latine* Translation of the 70 and *Targum*. And for the New Testament, the Originall *Greek*, the Vulgar and *Syriack* Versions, together with a *Latine* Translation of the *Syriack* by *Guido Boderianus*. Besides an Interlineary Bible and a large Apparatus. All very elegantly and correctedly Printed.

Vatablus his edition in 3 *vol. fol.* 1586. containing the *Hebrew*, the *Septuagint* and *Latine*.

The King of *France* his Bible, lately printed at *Paris*, containing all that is in the King of *Spains* edition, excepting onely the Interlineary Bible and the Apparatus, and having further added The *Samaritan* Pentateuch and a Translation of it, a *Syriack* Translation of the Old-Testament, and an *Arabick* Translation of the whole Bible, with *Latine* Translations to each of them. A very pompous magnificent work, had the *Corrector* bestowed as much *diligence* and *skill*, as the *Publishers* did *cost*.

2. The edition of the *Hebrew* Text without Translations, are likewise of divers kinds. *Hebrew alone.*

By *Plantine* with much truth and exactnesse both

both in *fol.* 4°— 8°— with and without points at ſeverall times.

By *Robert Stephens* at *Paris* in 4° in a very fair large Character, and after very elegantly and moſt correctedly in 16°.

By *Hutter* in a faire elegant Character, which diſtinguiſheth the radicall and ſervile, the deficient and quieſcent letters. *Hamburgh.* 1587.

By *Buxtorfe*, with large *Rabinicall* Notes and Comments. *Anno Dom.* 1618.

Septuagint. 3. The *Septuagint* diſtinct from the Originall Text, is printed at *Rome*, and after, both at *Frankford* and *Paris* with a *Latine* Tranſlation, and the fragments of the old *Greek* Interpreters, *Aquila Symmachus* and *Theodoſio*, which fragments may likewiſe be had diſtinct in *Druſius* his *Fragmenta Veterum*, augmented with ſeverall other explications and Annotations of his own.

New Teſta. 4. The New Teſtament for the cheif edition of it hath been mentioned before, beſides which there are very many others that are commonly known.

Next to theſe there are ſome other Diſcourſes that in their ſeverall kinds may be very uſefull. Amongſt theſe ſome are

1. Preparatory.
2. Principall and more direct.

1. Thoſe may be ſtiled *Preparatory*, which lay down rules and directions for the profitable reading, and right interpretation of Scripture; ſuch as theſe.

Ferdin. *de* Eſcalante, *Clypeus Concionatorum.*
Wolfang. Franzius *de Interp. S. Script.*

Salom.

Salom. Glaſſii *Philologia ſacra.*
And. Hyperius *de S. Script. Lectione.*
Flacii Illyrici *Clavis Scripturæ, pars ſecunda.*
Jo. Euſeb. Nierembergius *de origine Scripturæ.*
And. Rivet. *Iſagoge.*
Nicol. Serrarii *Prolegom. Biblica.*
Ludov. *de* Tena *Iſagoge.*
Michaelis Waltheri *officina Biblica.*

2. The Books that do more *principally* and directly tend to make a man a good Textuary, may be reckoned up under theſe three heads:

1. Concordances.
2. Commentaries.
3. Reconcilers.

1. *Concordances* are of very great uſe, both for the unfolding of difficult Texts, by referring to parallel Scriptures, and to inlarge upon any Theme with the moſt proper quotations, as alſo for the directing of us unto ſuch Texts of which we have onely ſome confuſed imperfect remembrance.

Theſe are of two kinds, for { Words. / Things.

Concordances for *words* are thoſe which reckon up the ſeverall places wherein ſuch a word is mentioned.

Theſe

These are either for the Translations
- Originall
  - Old Testam. { Hebrew. *Buxtorfius.* / Chaldee, in some places of *Dan.* & *Isa. Martin. Trostius.*
  - N. Testam. in Greek. { *Hen. Stephanus.* / *Lucii Lexicon.* N.T.
- Old Testament into Greek by the Septuagint. *Conrad. Kircherus.*
- N. Testam. into Syriack. *Mart. Trostius.*
- Both into { Latine. *Hen. Stephanus.* / English. *Cotton. Newman.*

A Concordance of *things* does summe up all the pertinent Scriptures unto any particular head or common place, which drive at the same sense, though it may be of different words. Some of these are in *Latine*, as,

Allotti *Thesaurus.*
Berchorii *index moralis.*
Pet. Eulardi *Concordantiæ morales.*
Marlorati { *Thesaurus.* / *Enchiridion.*
Dan. Tossani *Index.*
Georgii Viti *Doctrinale Bibliorum.*

There are some others of this kinde in our *English* Tongue:

Mr. Bernards *Thesaurus Biblicus.*
The *Fort-Royall* of the Scriptures.
Clarks *Holy Oyle.*
Wilsons *Dictionary.*

Unto these may be added those Treatises that handle the severall acceptions of words and phrases in Scripture: as

Flacii

Flacii Illyrici Clavis Scripturæ.
Mr. Leigh's *Critica Sacra.*
Petri *Ravanelli Bibliotheca ſacra.*

Commentators are either { Matter. / upon ſome particular { Books.

Thoſe I ſtile Commentators upon *matter* who do inſiſt upon the explaning of ſome peculiar ſubject, diſperſedly contained in the ſeverall parts of Scripture. Such are thoſe that handle,

Scripture Philoſophy, as,

Valeſius *de ſacra Philoſophia.*
Levinus Lemnius *de Plantis ſacris.*
Franc. Rueus *de Gemmis ſacris.*
Wolf. Franzius *Hiſt. Animalium Sacr.*
Joan. Buſtamantinus *de Animalibus S. Scripturæ.*

Scripture Chronology, as,

Hen. Alſtedii *Chronologia ſacra.*
Hugh Broughtons *Conſent.*
Laur. Codomanni *Annales S. Scripturæ.*
Mr. Lightfoot, his *Harmony.*
S^r. Walter Raleighs *Hiſtory.*
Jac. Saliani *Annales, à Creatione ad Chriſtum.*
Joſ. Scaliger *de Emendatione Temporum.*

Scripture Geography, or Topography, as,

Jo. Adamannus *de ſitu terræ ſanctæ.*
*Chriſt. Adricomii *Theatrum terræ ſanctæ.*

David

David Chytræi, { *Itinerarium* / *Chronic.* } *totius S. Scrip.*
Mr. Fuller, *Holy Land.*
The Travels of the Patriarchs.

Scripture Measures and Weights, as,

Boizardus.
Dav. Chytræus.
Rob. Cenalis.
Pet. Ciaconius.
Epiphanius.
Hulsius.
Johan. Mariana.
Occho.

The Proverbiall expressions either used or alluded to in Scripture, or *Adagialia Sacra.* as,

Martin Delrius.
Johan. Drusius.
Andreas Schottus.
Joach. Zehner.

The Allegories in Scripture.

Isidor. Hispalensis *de Alleg.*
Hieron. Laureti *Silva Alleg. totius Scriptura.*
Ottomarus Luscinius.
Roberti Holcot *Alleg. utriusq; Testamenti.*

The Schemes and Tropes used in Scripture.

Beda.
Cassiodorus. Flacius

Flacius Illyricus, *in parte secunda.*
Barthol. Westhemeri *Tropi insigniores ex utroque Testamento.*

There might be divers other the like subjects instanced in, but these are some of the cheif: Now in all difficulties that referre to any of these heads, a man may expect more full satisfaction from those Authors that *purposely* insist upon them, then from others who do more *promiscuously* comment at large.

Commentators upon the Books of Scripture are very numerous, and of various kinds: I shall mention only some of those whose names are most common and most eminent.

Upon the whole Bible.

* ENglish Annotat.
Hugo Cardinalis.
* Deodate Annot.
* *Hugo Grotius.*
Jo. de la Hay.
Nicol. Lyranus.
Mariana.
Steph. Menochius.
* *Pareus.*
Conrad. Pellicanus.
Piscator.
Eman. Sa.
Jacob. Tirinus.

See many other Commentators mentioned in *Possevin, Draudius, Schottus. Besoldenus,* The Oxford Catalogue.

On the Pentateuch.

Hen. Alstedius.
Benedict. Aretius.
* Henry Ainsworth.
Jac. Bonfrerius.
Jo. Brentius.
Tho. de Vio Cajetanus.
* *Johan. Calvinus.*
Seraph. Cappo à Porrecta.
Catena Veterum.

David Chytræus.
Joh. Druſius.
* Paulus Fagius.
Ferus.
Gregorius Magnus.
Arth. Jackſon.
Cornel. à Lapide.
Oléaſter.
Fab. Paulutius,
Piſcatoris Queſtiones.
* Auguſt. Steuchus Eugubinus.
* Theodoret,
* Toſtatus.

On Geneſis.

Tho. Aquinas.
Auguſtinus.
Jo. Chryſoſtom.
Cyrillus Alexan.
Mart. Delrio.
Benedict. Fernandez.
Joh. Gerhardus.
Jo. de la Hay.
D. Hieronymus,
Mart. Lutherus.
Aug. Marlorat.
* Pet. Martyr.
Wolf. Muſculus.
Joh. Mercerus.
Marinus Merſenius,
Origenes.
David Pareus.
Ben. Pererius.
* And. Rivet.
Victorin. Strigelius.
* An. Willet.
Lod. Yſtella.
Hulder. Zuinglius.

Upon Exodus.

Jo. de la Hay.
Janſenius in 15. prior cap.
Arth. Lake in cap. 19.
* Lorinus.
Chriſtoph. Pelargus,
Balthazar Patz.
in 15. p. cap.
Benedict. Pererius,
in 15. p. cap.
* And. Rivet.
* An. Willet.
Hulder. Zuinglius.

On

On Leviticus.

Cyrillus Alexand.
* Jo. Lorinus.
Origenes.
Christoph. Pelargus.
Pet. Serranus.
* An. Willet.

On Numbers.

Guil. Atterſoll.
Franciſ. Junius.
* Johan. Lorinus.
Origenes.
Chriſt. Pelargus.

On Deuteronomy.

* Jo. Lorinus.
Mart. Luther.
Chriſtoph. Pelargus.
Auguſt. de Quirot.
* Jo. Wolfius.

On Joſuah.

Auguſtinus.
Bonfrerius.
Brentius.
Cajetanus.
* Calvinus.
Carthuſianus.
Chytraus.
Druſius.
Jo. Ferus.
Arth. Jackſon.
Lavaterus.
Corn. à Lapide.
Jo. Mayer.
* And. Maſius.
Coſm. Magalianus.
Arias Montanus.
Origenes.
* Nicol. Serrarius.
Rupertus.
* Theodoret.
* Toſtatus.
Hugo de S. Victore.
* Io. Wolfius.

On Judges.

Auguſtinus.
Iac. Bonfrerius.
Io. Brentius.
Mart. Bucer.
Tho. de Vio. Caietanus.
Chytræus.
Io. Druſius.
Io. Ferus.
Corn. à Lapide.
Ludo. Lavater.
Jo. Mayer.
* *Pet. Martyr.*
Arias Montanus.
Coſma. Magalianus.
Pellicanus.
Rich. Rogers.
Nic. Serrarius.
* *Theodoret.*
* *Toſtatus.*
Hugo de S. Victore.

On Ruth.

Gab. Acoſta.
Ven. Beda.
Iac. Bonfrerius.
Io. Brentius.
Tho. à Vio Caietanus.
Chytræus.
Ioh Druſius.
Lud. Lavater.
Corn. à Lapide.
Jo. Mayer.
Pellicanus.
* *Gaſp. Sanctius.*
Nic. Serrarius.
Topſhell.
* *Toſtatus.*
* *Theodoret.*
Hugo de S. Victore.

On Samuel.

Io. Brentius.
Tho. de Vio Caietanus.
* *Io. Calvinus.*
Dion. Carthuſianus.
Ioh. Druſius.
Hieronymus.
Corn. à Lapide.
* *Pet. Martyr.*

Men-

Mendoza.
Jo. Mayer,
Origenes.
Pellicanus.
Nic. Serrarius.
* *Gasp. Sanctius.*
Victor. Strigelius.
* *Theodoret.*
* *Toſtatus.*
Hugo de S. Victore.
* An. Willet.

On the Kings.

Io. Brentius.
Cajetanus.
Carthuſianus.
Io. Druſius.
Corn. à Lapide.
* *Pet. Martyr.*
Jo. Mayer.
Origenes.
Pellicanus.
Nic. Serrarius.
* *Gasp. Sanctius.*
Victor. Strigelius.
* *Theodoret.*
* *Toſtatus.*
Hugo de S. Victore.

On the Chronicles.

Caietanus.
Carthuſianus.
Hieronymus.
Corn. à Lapide.
Lud. Lavater.
Jo. Mayer.
Nic. Serrarius.
* *Gasp. Sanctius.*
* *Theodoret.*
* *Toſtatus.*

On Ezra.

Ven. Beda.
Io. Brentius.
Cajetanus.
Lavaterus.
Corn. à Lapide.
Jo. Mayer.
* *Gasp. Sanctius.*
Hugo de S. Victore.

On Nehemiah.

Beda.
Brentius.
Cajetanus.
Ferus.
à Lapide.
Lavaterus.
Jo. Mayer.
Mr Pilkinton.
Nic. Serrarius.

On Esther.

Brentius.
Caietanus.
Drusius.
Io. Fevardentius.
Lavaterus.
Corn. à Lapide.
Jo. Mayer.
Pet. Merlinus.
Rabanus Maurus.
Nic. Serrarius.
* *Gasp. Sanctius.*

On Job.

Ambrosius.
Tho. Aquinas.
Augustinus.
Beda
Iob. Bolducus.
Io. Brentius.
* *Iob. Calvinus.*
* Jos. Caryl.
Catena 24. *Grec. Doct.*
Io. Coccius.
Balth. Corderius.
Iob. Drusius.
Io. Ferus.
Gregorius Mag.
Lud. Lavaterus.
* *Io. Mercerus.*
Pet. Merlinus.
Origenes.
* *Io. de Pineda.*
* *Aug. Steuchus Eugubinus.*
* *Gasp. Sanctius.*

On

On the Psalmes.

Ant. Angelius.
Hen. Ainſworth.
Alex. de Ales.
Ameſius.
Tho. Aquinas.
Auguſtinus.
Beda.
Bellarminus.
Fred. Baldvinus.
Bonaventura.
Bucerus.
Cajetanus.
* *Calvinus.*
Carthuſianus.
Catena Græc. Doct.
Euthymius.
Euſebius Cæſarienſis.
* *Io. Foord.*
Gilb. Genebrardus.
Gregorius M.
Gregorius Niſſenus.
Hieronymus.
Corn. Ianſenius.
Pet. Lombardus.
* *Io. Lorinus.*
* *Mollerus.*
* *Marloratus.*
Ar. Montanus.
* *Wolf. Muſculus.*
* *Muis.*
Rob. Rollocus.
Abra. Scultetus.
Theodoretus.
Viccars.

On the Proverbs.

Ro. Baynus.
Ven. Beda.
Cajetanus.
* *Tho. Cartwright.*
Jo. Dod.
Hieronymus.
Rob. Holcot.
Ianſenius.
Jermin.
A Lapide.
Lud. Lavater.
Luther.
Melachon.
* *Io. Mercerus.*
* *Salazar.*

On

On Eccleſiaſtes.

Beda.
Bonaventura.
Io. Brentius.
Hugh Broughton.
* *Tho.* Cartwright.
Cajetanus.
Iq. Ferus.
Tho. Granger.
Hieronymus.
Ianſenius.
Lavaterus.
Lorinus.
Lutherus.
* *Mercerus.*
Melancton.
* Will. Pemble.
Io. de Pineda.
Fra. Sanchez.
Serrarius,
Tolletarius.
Hugo de S. Victore.

On the Canticles.

Hen. Ainſworth.
Hen. Alſted.
Anſelmus.
Tho. Aquinas.
Pet. Arboreus.
Beda.
Bernardus.
Tho. Brightman.
Carthuſianus.
Catena Græ. Patrum.
Jo. Cotton.
Foliot.
Mart. Delrius.
* *Mich. Ghiſler.*
Gregorius M.
Gregorius Niſſen.
Hieronymus.
Lutherus.
Io. Mercerus.
Origenes.
De Ponte.
* *Gaſp. Sanctius.*
Paulus Sherlogus.
* *Theodoretus.*

On Iſaiah.

Tho. Aquinas.
Did. Alvarez.
Beda.
Io. Brentius.

Hen. Bullingerus.
Cajetanus.
* *Calvinus.*
Cyrillus Alex.
Euseb. Cæsari.
* *Fran. Forerius.*
Hieronymus.
Cor. à Lapide.
Lutherus.
* *Marloratus.*
Hen. Mollerus.
* *Wolf. Musculus.*
Mich. de Palatio.
Hect. Pintus.
August. de Quiros.
* *Gasp. Sanctius.*
Abra. Sculletus.

On Jeremiah.

Tho. Aquinas.
Io. Brentius.
* *Io. Calvinus.*
A Castro.
* *Pet. à Figueiro.*
* *Mich. Ghislerius.*
Hieronymus.
A Lapide.
Maldonatus.
Origenes.
* *Sanctius.*
* *Theodoretus.*

On the Lamentations *of* Jeremiah.

Gab. Acosta.
Tho. Aquinas.
Bonaventura.
Broughton.
* *Io. Calvinus.*
Mart. Delrius.
Ferus.
* *Pet. à Figueiro.*
Hieronymus.
Cor. à Lapide.
Io. Maldonatus.
* *Pet. Martyr.*
Melancton.
Origenes.
Hector Pintus.
* *Gasp. Sanctius.*
* *Theodoret.*
* *Dan. Tossanus.*
John Udall.
Hugo de S. Victore.
Hulder. Zuinglius.

On

On Ezekiel.

* *Calvinus.*
Carthaſianus.
Georgius Mag.
Hieronymus.
Iunius.
A Lapide.
Lavaterus.
Maldonatus.
Origenes.
Hector Pintus.
* *Amand. Polanus.*
Pellicanus.
* *Gaſp. Sanctius.*
Pet. Serranus.
* *Theodoretus.*
* *Villalpandus.*
Steph. Zegedinus.

On Daniel.

Hen. Alſted.
Tho. Aquinas.
Broughton.
Bullingerus.
* *Calvinus.*
Carthuſianus.
Hieronymus.
Fran. Iunius.
Cor. à Lapide.
Lutherus.
Maldonatus.
Melanction.
* *Parker.*
Ben. Pererius.
Hect. Pintus.
Amand. Polanus.
Rollocus.
* *Sanctius.*
* *Theodoretus.*
Io. Wingandus.
* An. Willet.

On the 12 *minor* Prophets.

Beda.
* *Calvinus.*
Carthuſianus.
Cyrillus Alex.
Druſius.
Steph. Fabritius.
Pet. à Figueiro.
Hieronymus.

Hem-

Hemmingius.
Cor. à Lapide.
Arias Montanus.
Fran. Rivera.
* *Gasp. Sanctius.*
* *Io. Tarnovius.*
* *Theodoretus.*

On Hosea.

Io. Brentius.
Hiero. Guadalupensis.
Lutherus.
* *Jo. Mercerus.*
Hen. Mollerus.
Da. Pareus.
Am. Polanus.
* *And. Rivet.*
Inman. Tremelius.
Theophylactus.
* *Hieron. Zanchius.*

On Joel.

Johan. Faber.
Lutherus.
* *Mercerus.*
Pareus.
Hugo de S. Victore.

On Amos.

Jo. Brentius.
Lutherus.
* *Jo. Mercerus.*
Pareus.
Mat. Quadratus.
Ruffinus.

On Obadiah.

Mar. Lutherus.
* *Mercerus.*
Edw. Marbury.
* *Jo. Rainoldus.*
*Hugo de S. Victore.

On

On Jonah.

* Bp. Abbot.	* Bp. King.
Gab. Acosta.	Lutherus.
Pet. Baro.	* Jo. Mercerus.
Jo. Brentius.	Ja. Treminius.
Jo. Fevardentius,	Theophylactus.
Fran. Junius.	

On Micah.

Jo. Brentius.	Lutherus.
* Da. Chytræus.	

On Nahum.

* Da. Chytræus.	Hector Pintus.
* Ludo. Crocius.	Theophylactus.
Lutherus.	Jo. Winkelmannus.

On Habakkuk.

* Chytræus.	Theophylactus.
Lutherus.	Winkelmannus.

On Zephaniah.

* Martin. Bucerus.	Jo. Winkelmannus.
Lutherus.	

On Haggai.

Frid. Baldvinus.	Jo. Ecchius.

Phil.

Phil. Melancton.
David Parens.
Winkelmannus.

On Zechariah.

Frid. Baldvinus.
* *Da. Chytræus.*
Lutherus.
Phil. Melancton.
* Will. Pemble.
Jo. de Reyroles.
Balth. Willius.

On Malachi.

Gab. Acosta.
Frid. Baldvinus.
Da. Chytræus.
Io. Martinus.
Melancton.
Hen. Mollerus.
Amand. Polanus.
Ang. de Quiros.
Will. Sclater.
* Rich. Stock.
Winkelmannus.
Balth. Willius.

Upon the New Testament.

Ben. Aretius.
* *Theod. Beza.*
* Tho. Cartwright.
Carthusianus.
Drusius Annot.
* *Erasmus.*
Fulk.
Gregorius M.
* *Heinsius.*
Fla. Illyricus.
Cor. à Lapide.
Marloratus.
Zach. Mythesius.
Alph. Salmeron.
Dan. Tossanus.

Upon the 4 Gospels.

Tho. Aquinas.
Ben. Aretius.
Augustinus.
Sebast. Barradius.

Io.

Io. Brentius.
* *Luc. Brugenſis.*
Mart. Bucerus.
Cajetanus.
* *Calvinus.*
* Cartwright.
* *Chemnitius.*
Catena Aurea.
Ad. Contzen.
Lud. de Dein.
Io. Gerſon.
Nic. Gorranus.
Hieronymus.
* *Cor. Ianſenius.*
Maldonatus.
Jo. Mayer.
Arias Montanus.
Aloyſius Novarinus.
Guido de Perpiniano.
Rupertus.
Alphon. Salmeron.
Sculletus.
Theophylactus.
Dan. Toſſanus.
Jo. Trap.
Hugo de S. Victore.

On Matthew.

Anſelmus.
Aquinas.
Alphon. Avendanus.
Auguſtinus.
* *Ferus.*
Rod. Gualiberus.
Claud. Guilliandus.
Hieronymus.
Hilarius.
Phil. Melanction.
Melo.
* *Muſculus.*
Aloyſ. Novarinus.
Origenes.
Pareus.
A Ponte.
Rob. Stephanus.
Sibelius.
Dan Toſſanus.
* *Toſtatus.*
Ward.

On Mark.

Albertus M.
Beda.
Lamb. Danens.
Io. Gerſon.

An-

Angel del Pas.
Rob. Stephanus.
Io. Winkelmannus.
Vitale Zuccolo.

On Luke.

Ambroſe
Beda.
Bonaventura.
Catena Græc. Pat.
Iſid. Clarus.
Hier. Guadalupenſis.
Gaſ. Melo.
Origenes.
Rob. Stephanus.
* *Did. Stella.*
* *Fran. Tollet.*
Vit. Zuccolo.

On John.

Aquinas.
Bonaventure.
Catena Gr. Patrum.
Chryſoſtomus.
Cyrillus Alex.
Hemingius.
* *Io. Ferus.*
Lutherus.
Melanctón.
* *Muſculus.*
Origenes.
Hieron. Oſorius:
Michael de Palatio.
Ben. Pererius.
Chr. Pelargus.
Ribera.
* *Rob. Rollocus.*
* *Fran. Tollet.*
Paul. Tarnovius.

On the Acts.

Dan. Arcularius.
Beda.
Brentius.
Bullingerus.
Cajetanus.
* *Calvinus.*
Catena Vet. Pat.
Chryſoſtomus.

Ioach.

Ioach. Camerarius.
Lud. de Dieu.
* *Io. Ferus.*
Gregorius M.
Rod. Gualtherus.
* *Nic. Gorranus.*
Co. à Lapide.
* *Lorinus.*
Malcolm.
Jo. Mayer.
Aloſ. Novarinus.
Oecumenius.
Alph. Salmeron.
Tho. Stapleton.
Theophylactus.
Dan. Toſſanus.
Joh. Trap.

Upon the Epiſtles.

Ambroſius.
Anſelmus.
Aquinas.
Beda.
Bullingerus.
Cajetanus.
* *Calvinus.*
Chryſoſtomus.
* *Dav. Dickſon.*
* *Guil. Eſtius.*
Nic. Gorranus.
Rod. Gualtherus.
Ben. Juſtinianus.
And. Hyperius.
* *Cor. à Lapide.*
Pet. Lumbardus.
Jo. Mayer.
* *Muſculus.*
Oecumenius.
Beat. Remigius.
* *Theodoretus.*
Theophylactus.
Dan. Toſſanus.
Joh. Trap.
Hugo de S. Victore.
Conrad. Vorſtius.

On the Epiſtle to the Romans.

Auguſtinus.
Frid. Baldvinus.
Io. Brentius.
Mart. Bucerus.
Adam. Contzen.
Lud de Dieu.
* *Io. Ferus.*
Marcil. Ficinus.
Joh. Gerhardus.
Gomarus.

Pet.

* *Pet. Martyr.*
Phil. Melancton.
* *Wolf. Muſculus.*
Origenes
* *Da. Pareus.*
Elnath. Parr.
Ben. Pererius.
Rob. Rollocus.
Ab. Scultetus.
Dominic. Soto.
Stapleton.
* *Fran. Tollet.*
And. Willet.
Wilſon.

On the Epiſtles to the Corinthians.

Frid. Baldvinus.
* *Pet. Mart. in Prim.*
Phil. Melancton.
* *Wolf.* Muſculus.
Tho. Morton *in Prim.*
* *Dav. Pareus.*
Gul. Sclater.
Tho. Stapleton.
Geor. Wenrichius.

To the Galatians.

Auguſtinus.
Frid. Baldvinus,
Io. Brentius.
Lutherus.
* *Muſculus.*
* *Da.* Pareus.
* Will. Perkins.
Rob. Rollocus.
Adam Saſbout.
Io. Wigandus.
Io. Winkelman.

To the Epheſians.

* Paul Bain.
Frid. Baldvinus.
Mart. Bucerus.
* *Lud. Crocius.*
Lubmus.
* *Muſculus.*
Aug. de Quiros.
Rob. Rollocus.
Adam Saſbout.
Ab. Scultetus.

* *Hieron. Zanchius.*	*Geor. Wenrichius.*

To the Philippians.

Hen. Airay.	* *Muſculus.*
Frid. Baldvinus.	*Ad. Sasbout.*
Io. Brentius.	*Scholanus.*
* *Gomarus.*	*Io. Au. Velaſquez.*
Lubinus.	* *Hieron. Zanchius.*

To the Coloſſians.

Frid. Baldvinus.	* *Muſculus.*
* Nic. Bifeild.	*de Quiros.*
Tho. Cartwright.	*Rollocus.*
* *Io. Davenant.*	*Sasbout.*
Ed. Elton.	* *Hieron. Zanchius.*
Melanction.	

To the Theſſalonians.

* *Io. Gomarus.*	* Will. Sclater.
Io. Iewel in Prim.	*Pet. Stenartius.*
* *Muſculus.*	* *Zanchius.*
Rollocus.	*Zuinglius.*

To Timothy.

Alex. Ales.	*Ant. Fayus.*
Frid. Baldvinus.	*Io. Gerhardus.*
Lamb. Danæus.	*Coſma Magalianus.*
* *Claud. Eſſpencæus.*	*Melanction.*

* *Muſcu-*

* *Musculus.*
Ad. Sasbout.
* *Ab. Scultetus.*
Lud. Soto-Major.

To Titus.

Alex. Alesius.
* *Lud. Crocius.*
* *Claud. Espencæus.*
Cos. Magalianus.
Ad. Sasbout.
* *Ab. Scultetus.*
Lud. Soto-Major.
* Tho. Taylor.

To Philemon.

* *Attersol.*
Brentius.
Danæus.
* Dan: Dyke.
Fran. Fevardentius.
* *Gomarus.*
Phil. Parens.
Ab. Scultetus.

On the Hebrews.

* Da. Dickson.
Io. Gerardus.
* *Gomarus.*
* *An. Hyperius.*
Polyc. Lyserus.
David Parens.
Mic. de Palatio.
Fran. Ribera.
Sasbout.
Scultetus.
* *Ludov. de Tena.*

On the 7 Canonicall Epistles.

Hen. Alsted.
* *Tho. Aquinas.*
Beda.
Bullingerus.
Cajetanus.
* *Calvinus.*
* *Estius.*
Faber. Stap.

Nic. Goran.	*Salmeron.*
Rod. Gualther.	*Dan. Toſſanus.*
Nic. Hemmingius.	*Mat. Turnemannus.*
Corn. à Lapide.	

On the Epiſtle of James.

* *Brochman.*	* Jo. Mayer.
Didac. Daza.	*Dav. Pareus.*
Fran. Fevardentius.	*Balt. Paez.*
* *Ia. Laurentius.*	*Aug. de Quiros.*
Lorinus.	

On the Epiſtles of Peter.

* *Ameſius.*	* *Iac. Laurentius.*
Tho. Adams. in Ep. 2.	*Lutherus.*
* Nic. Bifeild.	*Dav. Pareus.*
Clemens. Alex.	*Scholanus.*
Io. Gerardus.	*Io. Winkelman.*
* *Gomarus.*	*Turnemannus.*

On the firſt Epiſtle of John.

Auguſtinus.	* *Io. Lorinus.*
Clemens Alex.	*Turnemannus.*
* *Lamb. Danæus.*	* *Zanchius.*
* *Io. Ferus.*	

On the ſecond Epiſtle.

Clem. Alexand.	* *Danæus.*

Io.

Io. Iac. Grynæus.	Ed. Pocock.
* *Jo. Lorinus.*	

On the third Epiſtle.

* *Lamb. Danæus.*	Ed. Pocock.
* *Io. Lorinus.*	

On the Epiſtle of Jude.

Jac. Boldue.	*Lutherus.*
Clemens Alex.	Sam. Oates.
* *Danæus.*	* Will. Perkins.
Fevardentius.	*Aug. de Quiros.*
Hyperius.	*Phil. Pareus.*
Fran. Iunius.	*Saſbout.*
* *Lorinus.*	* *Sibelius.*

On the Revelation.

Alabaſter.	Forbes.
Albertus. M.	*Joh. Gerhardus.*
Alcazar.	*Gorranus.*
Alſted.	*Io. de la Hay.*
Anſelmus.	*A Lapide.*
Auguſtinus.	*Laurentius.*
Beda.	*Caſp. Melo.*
* Brightman.	* Mede.
Ioach. Camerarius.	*Napier.*
Dav. Chytreus.	Perkins in 3. pr. cap.
Will. Cowper.	*Ribera.*
Dent.	*Toſſanus.*
Lud. de Dieu.	*Viegas.*

Amongſt all theſe Commentators, it would be too great preſumption, for any private man to compare them, or ſay which is beſt; Since there is ſcarce any one ſo well acquainted with all of them, as to be able to paſſe ſuch a cenſure. And beſides, amongſt thoſe that are commonly known, there are but few that agree in the ſame judgement, one preferring this, and another that. And therefore it will be ſafeſt to give only ſome *generall* character of them.

Some of the Interpreters are more eſpecially eminent for their *authority*, and *antiquity*, as the Comments of the Fathers; *Ambroſe*, *Auguſtine*, *Bernard*, *Chryſoſtome*, *Cyril Alex.* *Euſebius*, *Gregory* the great, *Gregory Niſſen*, *Hierom*, *Hilary*, *Origen*, *Theodoret*, *Theophylact.*

Amongſt the later writers, ſome are eminent for their *Orthodox* ſound judgments, proper and uſefull matter. So the Proteſtant Commentators in general: as *Alſted*, *Baldwin*, *Brentius*, *Bucer*, *Bullinger*, *Calvin*, *Chemnitius*, *Daneus*, *Druſius*, *Gerard*, *Hyperius*, *Iunius*, *Lavater*, *Luther*, *P. Martyr*, *Melanction*, *Mercer*, *Moller*, *Muſculus*, *Parens*, *Piſcator*, *Rivet*, *Rolloc*, *Scultet Tarnov. Zanchy*, *&c.*

More eſpecially our Engliſh Divines, whoſe abilities and genius's (when they apply themſelves this way) do for the moſt part raiſe them up above the common pitch of other Writers. As may appear in the works of *Ainſworth*, *Ames*, *Baine*, *Byfeild*, *Brighman*, *Cartwright*, *Davenant*, *Mayer*, *Perkins*, *Sclater*, *Willet*, *&c.*

Amongſt the Popiſh Interpreters, ſome are more eminent for their ſubtilty and *rational learning*

ing in the explaining of Scripture, such were generally those *Schoolmen* who have undertaken to comment upon it, as *Albertus M. Alexand. de Ales, Aquinas, Bonaventure, Cajetan, Carthusian, Daza, Estius, Mich. de Palatio, Dominic. Soto, &c.*

Others amongst them are eminent for *solid pious* matter, in practical things and points not controverted, as *Ferus, Jansenius, Brugensis.*

Others of them are useful for their *various collections*, and observations out of former Writers, as many late Jesuits and others, as *Gerran, à Lapide, Lorinus, Maldonat, Masius, Mendoza, Pererius, Pineda, Ribera, Salmeron, Santt. Serrarius, Tolet, &c.*

Besides these Commentators upon the several *Books*, there are others that have commented upon particular parcels and *texts* of Scripture. Of which kinde the Homilies of the ancient Fathers are the first and most eminent, as those of *Augustine, Bernard, Chrysostome, Chrysologus, Gregory, &c.*

As for the common *Postillers* they are for the most part rejected by our gravest most judicious Divines, as being generally useless and empty. But there are some amongst them of better esteem, as

Protestants.	Papists.
D^r. *Boys.*	*Bessem.*
Dieterieus.	*Copperstenius.*
Jac. Laurentius.	*Fonseca.*
Stumphius.	*Gal. Inchina.*
Zepperus.	*Labata.*
	Mussus.

To which may be added those discourses of this kinde upon occasional subjects. As,

Georg. Grossii Thesaurus concionum omnigenarum, nempe Catecheticarum, Preparatoriarum, Eucharisticarum, Nuptialium, Funebrium, Anniversariarum, Panalium, Auspicatoriarum, Valedictoriarum, &c.

Pontani Conciones funebres ex variis autoribus collectæ.

Jo. Noviomagi penu concionum tum nuptialium, tum funebrium.

Jo. Geminiani Conciones funebres.

A collection of English Funeral Sermons, stiled, Θρήνοι.

'Tis the common opinion that amongst all such kinde of works, our English Sermons and Treatises are most elaborate and useful. It was the judgment of a very learned man, *That if the choyce and best observations, which have been made dispersedly in our English Sermons (leaving out the largeness of exhortations and applications thereupon) had been set down in a continuance, it would be the best work in Divinity that has been written since the Apostles times.*

L. *Verulams* Advance of Learning.

And certainly there is either some special *eminency* in their writings, or else there is some peculiar *genius* in men of the same Country, which makes their notions seem unto one another more proper and acceptable.

Amongst our English Divines, these are for Sermons and practical divinity some of the most eminent:

Bp.

Bp *Andrews.*	Bp *Hall.*
Mr *Atterſoll.*	Mr *Harris.*
Mr *Ball.*	Mr *Hieron.*
Mr *Bifeild.*	Mr *Hooker.*
Bp *Bilſon.*	Dr *Jackſon.*
Mr *Bolton.*	Bp *Lake.*
Mr *Burroughs.*	Mr *Mayer.*
Mr *Caryll.*	Bp *Morton.*
Bp *Cooper.*	Mr *Pemble.*
Mr *Cotton.*	Mr *Perkins.*
Mr *Dod.*	Dr *Preſton.*
Bp, and Mr *Downham.*	Dr *Reinolds.*
Mr { Dan: / Jerem; } *Dyke.*	Mr *Rogers.*
Dr *Featly.*	Dr *Saunderſon.*
Mr *Gataker.*	Dr *Sibbs.*
Mr *Tho Goodwin.*	Mr *Smith.*
Dr *Gouge.*	Dr *Taylor.*
Mr *Greenham.*	Bp *Uſher.*
	Mr *Whateley.*

Thus much concerning the two firſt kinds of Books that tend to make a man a good Textuary, namely Concordances and Commentators. The third ſort that was nominated is Reconcilers.

Thoſe are called *Reconcilers*, which do purpoſely inſiſt upon the unfolding and reconciling of ſuch Scriptures, as ſeem oppoſite to one another: of which kind are,

Althameri Conciliatio locorum pugnantium.
Alba in difficiliora loca.
Auguſtinus.
Gerardi Bergomenſis, Conciliatio, V. T. cum. N.
Cameron.

Cume-

Cumerani conciliatio loc. pug.
Eſtius in difficiliora loca.
Iunii Parallela.
Menaſſeh Ben. Iſrael Conciliatio.
Maimonides Doctor Perplexorum.
Pelargi Quæſtiones.
Scharpii Symphonia Prophetarum.
Spanhemii dubia Evangelica.
Mich. Walsheri Harmonia totius Scripturæ.

In which Authors a man may juſtly expect to find the great difficulties of Scripture more exactly diſcuſſed and unfolded then in other Commentators.

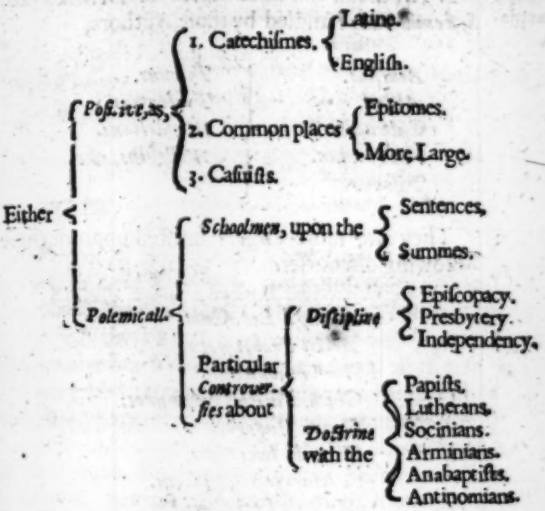
To theſe may be added ſuch *Critical* diſcourſes as do make more particular enquiry after thoſe difficult Texts that are diſperſed in ſeverall parts of Scripture. Such are

Arnoldi Bootii Annotationes ſacræ.
Angeli Caninii diſquiſitiones.
Fulleri Miſcellanea.
M^r. *Gregories* Obſervations upon ſome paſſages of Scripture.
Mr. *Medes* Diatribe.

Theſe are the ſeverall kinds of Treatiſes that do more immediately tend to the explaining of Scripture, and to make a man a good *textuary*.

2. There are ſome other very uſeful diſcourſes, which treat of the *body of Divinity*, and theſe are,

Either



1. Catechismes are of very great variety and of excellent use, even for the best Divines, to set before them the Analogy of faith, by which all doctrines must be tried, and the most fundamentall principles of Religion, wherein they ought chiefly to instruct their hearers. These are so generally known, that I shall need to mention but few of them: in Latine there is, *Amesius*, and *Ursinus*. In English there is Mr *Bals* Catechisme, Mr. *Bains* Cathechisme, Mr. *Cartwrights* Catechisme, Mr. *Crooks* Guide, Br *Ushers* Catechisme, &c. 1. Catechisme.

2. The

2. Common places.

2. The usuall Common places of Divinity are *Systematically* handled by these Authors,

Amesius.	*Tilenus.*
Alsted.	*Trelcatius.*
Calvinus.	*Wendelinus.*
Keckerman.	*Wollebius, &c.*
Piscator.	

They are more *largely* insisted upon in these following discourses.

Altingii Loc. Com.
Aretii Problemata.
Brochmannus.
Chemnitii Loci communes.
Danæi Isagoge.
Gerardi Loci Com.
P. Martyris Loci Com.
Musculi Loci Com.
Polani Syntagma.
Wallæi Loci Com.

Besides these, there are other kinde of Common places, wherein the matter is *Alphabetically* disposed of under severall heads, from which a man may be supplyed with the most common observations and notes upon any *simple Theme.* And though these are by many men rejected as occasions of idlenesse, yet they may be sometimes very usefull, both for learned men to recall such notions of which they retain only some confused remembrance: and for others also, who have not leisure or reading sutable to their imployment:

of

of this kinde amongſt the Proteſtants, there is

Gruteri Polyanthea.
Magiri Polymnemon.
Zuinger
Beyerlink

Amongſt the Popiſh writers.

Labata Apparatus.
Langii Polyanthea Noviſſima.
Buſæi Viridarium.
Peraldi ſumma virtutum & vitiorum.

Beſides theſe Treatiſes of *poſitive* divinity there are ſome other Writers that are ſtiled *Myſticall* Divines, who *pretend* to ſome higher illuminations, and to give rules for a more intimate and comfortable communion with God. And theſe of late have been by ſome much cryed up and followed. But they do in the opinion of many ſober and judicious men, deliver only a kinde of Cabaliſticall or *Chymicall, Roſicrucian* Theologie, *darkning wiſdome with words*, heaping together a *farrago* of obſcure affected expreſſions and wild allegories, containing little of ſubſtance in them but what is more plainly and intelligibly delivered by others. Some of the cheif amongſt them are theſe,

De Avila.
Bloſius.
Barbinſon.
Behem.
Climachus.
Hen. Harphius.
Thom. à Jeſu.
Barth. Riccius.

Jo.

Jo. Riſbrachius.	*Joh. Thanletus.*
Fran. Sales.	*Wigelius.*

3. The ſtudy of *Caſuiſts* may be very uſefull for a Preacher in reſpect of practicall divinity. Amongſt them, theſe are ſome of the moſt eminent.

Hen. Alſtedius.	*Vincent. Filliucius.*
Guil Ameſius.	*Barth. Keckerman.*
Ir. Azorius.	Will. Perkins.
Frid. Baldwinus	*Raynerus de Piſis.*
Mart. Bonacina.	*Tho. Sanchez.*
Lud. Candidus.	*Greg. Sayrus.*
B^p Hall.	*Silveſter.*
Diana Panormitana	*Fran. Tolet.*

Unto theſe may be ſubjoyned thoſe Authors which have treated particularly of the

- Lords Prayer.
- Creed.
- Decalogue.
- Sacraments.

which are generally much of the ſame nature and uſe with the Caſuiſts.

On the Lords Prayer.

B^p Andrews.	*Lam. Danæus.*
Aquinas.	Dent.
Babington.	Dod.
Bains.	*Gregor. Nyſſen.*
Calvinus.	Greenwood.
Cyprianus.	Dr Gouge.

Dr Hen.

Dr. Hen. King.
Jo. Mayer.
Martinus.
Will. Perkins.
Alph. Salmeron.
Hier. Savanarolla.
Hug. de S. Victore.
Lud. Vives.

On the Creed.

Tho. Adams.
Hen. Alsted.
Aquinas.
Augustinus.
Babington.
N. Bifeild.
Calvinus.
Cyprianus.
Damen.
Dr. Jackson.
Lutherus.
Mayer.
Martinus.
Perkins.
Del. Paz.
Zanchius.

On the Decalogue.

Hen. Alsted.
Bp. Andrews.
Aquinas.
Babington.
Calvinus.
Jo. Dod.
Elton.
Ioh. Gerson.
Lutherus.
Jo. Mayer.
Pet. Martyr.
Martinus.
Melanction.
Musculus.
Will. Perkins.
And. Rivet.
Jo. Vossius.
Hieron. Zanchius.

On the Sacraments.

Pet. de Alliaco.
Ambrosius.
Will. Atterſol.
Gerardus.
Martinus.
Guil. Parisiensis.
Greg. Sayrus.
Guil. Snecanus.
Paulus Tarnovius.
Wilhel. Zipperus.

Besides

Besides the Authors of Common places, and the Schoolmen that comment on the fourth book of the Sentences, who do largely treat upon this subject.

Amongst the Writers of Controversies, the *Schoolmen* are in the first place considerable, who dispute over the whole body of Divinity in many nice and subtile Questions. And though this kind of learning do not deserve so much of our time and study, as they themselves bestowed upon it. A great part of it being but as *cobwebs*, fine for the spinning, but useless. And he were an unwise man who having *bread* and *wine* hanging on either side of him (the wholesome nutriment of the Old and New Testament) would notwithstanding be continually gnawing upon a *flint-stone*: yet because they were men of acute fancies and great searchers into the more abstruse and intricate parts of Divinity, therefore they are not to be wholly neglected, but in many things may be very usefull.

Amongst these, the two chief are { *Lumbard.* / *Aquinas.*

Peter Lumbard is the first, who is therefore called the Master of the *Sentences*, his Books being as the Text which are wholly Commented upon by

Gul. Altissiodorensis.	*Dio. Carthusianus.*
Alex. de Ales.	*Durand.*
Tho. Aquinas.	*Estius.*
Gab. Biell.	*Ockam.*

Bonaven-

Bonaventura. *Scotus.*
Jo. Capreolus.

The first book of the Sentences does treat of God, his Nature, Names, Properties, &c. This is commented upon particularly by

Pet. de Alliaco.
Greg. Areminensis.

The second book of the Sentences does treat of the Creatures, Angels, Men, Originall sin, Free-will, &c. Upon which these are some of the most eminent Commentators.

Marsilius Inguen.
Ægidius Romanus.
Archangelus Rubens.

The third book does speak of Christ his Incarnation, Passion, Merits, of Faith, Hope, Charity, and other graces; upon this there is

Pet. de Alliaco.
Jo. de Rada.

The fourth book does insist upon the Sacraments, Resurrection, Judgment, and state after this life. Upon this there is

Adrianus.
Ricardus de Media villa.
Dom. à Soto.

As these books of Sentences, so the Summes of *Aquinas* are likewise made choise of by the Schoolmen as another text upon which to inlarge themselves. These are Commented upon by

Rod. de Arriaga.
Dominicus Bannez.
Fran. Cumol.
Tho. à vio Cajetanus.
Fran. de Lugo in primam partem.
Did. Ruiz.
Fran. Suarez.
Greg. de Valentia.
Gab. Vasquez.

Particular Controversies about Discipline, are of three sorts; those that concern

1. Episcopacy.
2. Presbytery.
3. Independency.

Concerning *Episcopacy* there are these Authors:

Pro.	Con.
Bp. *Bancroft.*	*Paul Bayn.*
Bp. *Bilson.*	*Catherwood his* Altare Damascenum.
Dr. *Burges.*	*Tho. Cartwright.*
Bp. *Downham.*	Mr. *Parker.*
Mason.	
Bp. *Whitgift.*	
Bp. *Hall.*	*SMECTYMNUUS.*

Dr.

Dr. *Heylin.*
Dr. *Taylor.*

Walo-Meſſalinus, by *Salmaſius.*

Concerning *Preſbytery.*

Pro.	Con.
Apollonius.	The forecited Diſcourſes that are for Epiſcopacy.
Gerſom Buceri Amica Collatio cum Georg. Downham.	*Iſſachars* Burden.
The divine right of Church-government, by the *London* Miniſters.	A Declaration concerning Church-government and Presbyteries.
Mr. *Bailies* Vindication.	Dr. *Bramhill* Warning againſt the *Scots* diſcipline.
Anſwer to Dr. *Bramhill.*	
Mr. *Pagets* defence of Church-government.	
Mr. *Rutherford.*	
Anſwer to the Reaſons of the diſſenting Brethren.	The Reaſons of the diſſenting Brethren.
Salmaſius de Apparatu ad Primatum Papæ.	*Saravia de gradibus miniſtrorum.*
Gellius Snecanus.	*Gralla ab Anonymo.*
Mr. *Gillisby* Aſſertion of government in *Scotland.*	*Matth. Sutliv. de Preſbyterio.*

The debate concerning *Independency* is but of late years, and hath ſcarce been treated of in any of the learned Languages. There are theſe Authors.

For it.	Against it.
Amongst the Brownists, *Ainsworth, Cann. Robinson*, in several parts of their Writings.	M. *Ball*, Tryall of the grounds tending to separation.
Apologeticall Narration.	*Apollonius.*
Mr. *Cottons* Keyes of the Church.	*Spanhemius.*
	Vindiciæ Clavium.
	M. *Edwards* { Reasons: Antapology.
	M. *Baylies* Dissvasive.
The way of the Churches in N. *England.*	Dr. *Stewards* { Considerations. Duply.
Mr. *Joh. Goodwins* answer to the Antapology.	M. *Hudson*, concerning the essence and unity of the Catholique Church.
M. *Mathers* and M. *Tomsons* Answer to M. *Hearl.*	M. *Hearl.* The independency on Scriptures of the independency of Churches.
M. *Wells*, his Answer to M. *Rathband.*	M. *Rathbands* relation of Church courses in N. *Eng.*
The 32 Questions.	

Particular Controversies about *Doctrine* are very numerous and of severall kinds: The six before mentioned are in these times most common and generall.

1. The

1. *The Papists.*

For them.	Against them.
	Amesius.
Becanus.	*Chamierus.*
	Chemnitius.
Bellarminus.	*Morney.*
	Pareus.
Stapleton.	Perkins.
	Rivetus.
Grego. de Valentia.	*Tilenus.*
	Whitaker, &c.

There are besides some *mixt* disputes of this kinde in our English tongue, wherein the Arguments *pro* and *con* are put together; as,

Abbot and *Bishop.*
Chillingworth and *Knot.*
Jewell and *Harding.*
Reynolds and *Hart.*
White and *Fisher, &c.*

2. *The Lutherans.*

Pro.	Con.
Eckhardi Fasciculus.	*Bezæ Colloquium Montisbelgartense.*
Jo. Himmelii. { *Calvi. Baptis.* / *Mateol. Calv.*	*Lud. Crocii Examen Matth. Hoe.*
Matth. Hoe Calvinistarum descriptio.	*Lamb. Danæi Resp. ad Nic. Selneccerum.*

Pro.	Con.
Ægid. Hunii. } Calvini confut. Cal. Judaizans.	Hildebrandi Orthodoxa Declaratio.
Conrad. Schlusselburgi Theologia Calviniſtarũ	Dav. Parei Orthodoxus Calvinus.

3. *The Socinians.*

Pro.	Con.
Socinus.	Chriſt. Becmanni Exercitationes Theologicæ cont. Socinũ
Crellius.	Biſterfeldius.
Hieron. Moſcharow.	Jo. Botſacci Anti-Crellius.
Smaltius.	Abr. Calovius de Hæreſ. Socin.
Volchelius.	D. Cheynels History of Socin.
Piceſius.	Dr. Cheynell of the Trinity.
Goſlavius.	Grotius de Satisfact. Chriſti.
Oſtorodius.	Junius de divinitate Filii.
Jonas Slictingius.	Sib. Lubertus con. Socinum.
Catech. Racovienſis.	Martini Synopſis Photinianiſ.
	Jacob. ad Portum.
	Stegmanni Photinianiſmus.
	Paul. Tarnovius de Trin.
	Thalei Anatome Samoſateniſ.

4. *The Arminians.*

Pro.	Con.
Arminii opera.	Ameſius con. Grevenchovium.
Apologia Remonſtran.	Ameſii Corona.
Bertii Collatio Hagienſis.	Acta Synod. Dordracen.
Caſtellio.	M. Bayly's Antidote ag.
Confeſſio Remonſtrantium.	Arminianiſme.

Corvinus

Pro.	Con.
Corvinus contra. { *Bogarmanum.* *Tilenum.* *Molineum.*	Bp. *Davenant* Animadversions on M. *Hoard.*
M. *Hoards* Gods love to mankind.	Dr. *Featly Pelagius redivivus.*
Scripta Synodalia Remonstrantium.	Bp. *Hutton.*
Vorstius contra Piscatorem.	*Latius de Pelagianis.*
Thomson.	*Molinei Anatome Arminianismi.*
	Twissi Vindiciæ.
	Videlius de Arcanis Arminianismi.
	Abbot.

5. The *Anabaptists.*

Pro.	Con.
There is scarce any Book of note in defence of all the opinions that are held by this Sect.	*Cloppenberg. Gangræna, Lucæ Osiandri Enchiridion.*
	Io Wigandus.
	Ios. Symlerus.
For that particular against *Pædobaptisme*, it hath been of late much debated by M. *Tombes* his { *Exercitation,* *Examen.* *Apology.*	* M. *Bayly.*
	M. *Blake.*
	M. *Cook.*
	M. *Cotton.*
	M. *Marshall* { Sermon. Answer.
	M. *Geree.*
M. *Laurence.*	M. *Hussey.*
	Dr. *Featly.*
Vanity of childish Baptisme.	M. *Baxter.*

6. The *Antinomians.*

Pro.	Con.
I know not of any Author who does Scholastically maintain any of these points. They who are commonly cited for it, are	M. *Geree* against Doct. *Crisp.*
Dr. *Crisp.* Sermon.	History of *Antinomians.*
Mr. *Eaton* { Honycomb. Dead faith.	*Lutheri disputationes tres contra Antinom.*
	William Hinde, concerning the office and use of the morall Law.
	Dr. *Taylor*, The use of the Law.
Johan. Islebius Agricola.	* M. *Sedgwick.*
Ro. Town. The Assertion of grace.	M. *Gataker.*
	M. *Ant. Burgesse.*
	M. *Tho. Bedford.*

The third kind of Authors proper for a Divine, are such as concern the study of *Antiquity*. Under which head the Authors upon these several subjects may be reduced, namely concerning

1. Jewish Learning.
2. The Heathen Moralists.
3. The writings of the Fathers.
4. Ecclesiasticall History.
5. Councels.
6. Confessions.
7. Heresiologies.
8. Lives.
9. Martyrologies.

1. For

1. *For* Jewiſh Learning.

Buxtorfii Tiberias.
Lexico-Rabinicum.
Synagoga Judaica.
Cuneus de Repub. Hebræorum.
Le-Empereur clavis Talmudica.
Pet. Galatinus.
D^r. *Goodwins* Jewiſh Antiquities.
Maimonides de legibus Hebræorum.
Aria Montani Antiquitates Judaicæ.
Pagnini Theſaurus, cum Mercero, &c.
Schekhardi { *Examen Comment. Rabinicorum.* / *De Jure Regum apud Hebræos.*
Seldeni { *De jure Gentium libri.* / *Uxor Hebraica.*
M^r. *Lightfoot* the { Temple ſervice. / Temple.

2. The Heathen Moraliſts.

The two chief Authors in this kind are *Plato* and *Ariſtotle*, men of clear reaſon and profound judgments, whoſe works are ſufficiently known. But beſides theſe, there is,

Antoninus.
Epictetus.
Hierocles.
Maximus Tyrius.
Plotinus.
Saluſtius. Gr. L.
Seneca.
Simplicius.
Stobæus.
Plutarchus.

Sene-

Erasmi Ecclesiastes. lib. 2.

Seneca in traducendis vitiis falsus est & elegans, ac vehemens etiam. De moribus nemo fœlicius scripsit quam Plutarchus, cujus libelli digni sunt qui ad verbum ediscantur, è quibus Basilius & Chrysostomus multa videntur hausisse.

Unto these may be added those Authors that treat concerning Naturall Divinity, The Religion of the Heathen, or the Light of Nature, And the use of reason in sacred matters, and the like, such as

Cœlius secundus.
Collins de Animabus Paganorum.
Lipsii manuductio ad Stoicam Philosophiam.
Marinus de cognitione hominis quoad lumine naturali attinere potest.
Musæus de usu principiorum philosophiæ & rationis.
Raimundi de Sabundis Theologia naturalis.
Nic. Videlii Rationale Theologicum..
Io. Vossius de Theologia Gentili.

3. The Writings of the Fathers.

The ancient Fathers are usually reckoned up, according to the Age and Centuries wherein they lived.

The 1. Century.	The 2d. Century.
Clemens.	*Justin Martyr.*
Ignatius.	*Athenagoras.*
Dionysius Areopagita.	*Ireneus.*
Polycarpus.	

The

The 3d Century.

Tertullianus.
Theophilus Antiochenus.
Clemens Alexandrinus.
Origenes.
Gregorius Thaumaturgus.
Cyprianus.
Arnobius.
Lactantius.

The 4th. Cent.

Eusebius Cæsariensis.
Athanasius.
Hilarius.
Cyrillus. Hierosol.
Basilius.
Gregorius Nazian.
Epiphanius.
Ambrosius.
Gregorius Nyssenus.
Theodoretus.
Hieronymus.
Chrysostomus.

The 5th. Cent.

Augustinus.
Cyrillus Alexan.
Chrysologus.
Salvian.
Prosper.
Fulgentius.

The 6, & 7th. Cent.

Gregorius Magnus.

The 8th. Cent.

Beda.
Damascenus.

The 9th. Cent.

Nicephorus.

The 10th, 11th, 12th. Centuries.

Theophylactus.
Anselmus.
Bernardus.
Pet. Lumbardus, &c.

Divers other of the lesser Fathers, See in *Bibliotheca Græc. Patrum.*

Ma-

Eccles. lib. 2. Many of the most eminent amongst these are thus characterised and censured by *Erasmus*.

Basilius, dilucidus, pius, sanus, suaviter gravis, & graviter suavis, nihil habens affectatæ loquacitatis.

Athanasius in docendo mirus.

Chrysostomi scripta popularia sunt, & ad imperita multitudinis aures animosque accommodata.

In Gregorio Nazianzeno, multum est acuminis, vehementiæ satis.

Tertullianus durus est, tametsi salsus in confutandis hæreticis, nasutus in traducendis vitiis.

Cyprianus, apertus, vehemens, serius, nec infeliciter fluens.

Ambrosius habet, argutias, & sententias affectatas, sæpe etiam subobscuras.

Hieronymus, ad omnem dicendi facultatem appositus, ardens in concitandis affectibus.

Augustinus in genere extemporali felix est & argutus, sed dulcior est quam gravior.

Gregorius Pontif. Rom. simplex & pius.

Prudentius, licet carmine scripsit, multum spirat Christianæ facundiæ.

Bernardus, festivus, jucundus, nec segnis in movendis affectibus.

In the reading of the Fathers there is much caution to be used, for the distinguishing of their *spurious* imposed works, from such as are true and *genuine*. To which purpose, there are particular directions set down at large in these Tracts.

Bel-

Bellarminus de Scriptor. Eccleſiaſticis.
Coci cenſura quorundam ſcriptorum.
Doctor James his cenſure.
M. Perkins his demonſtration of the Probleme.
Riveti Critici ſacri ſpecimen.

Many of the Fathers are Logically contracted by *Scultetus*, in the *Medulla Patrum*, as alſo M. *Rous* in his *Mella Patrum*, which may be very uſefull both for thoſe who intend with profit to read any of them over; and for others alſo, who have not means or leiſure to peruſe them at large.

4. Eccleſiaſticall Hiſtory.

This ſubject is variouſly treated of, either *briefly* in Epitomes, or more at *large*; either more *generally* for a long ſucceſſion of times, or more *particularly* for ſome few ages.

Epitomes.

Jo. Micrelii Syntagma Hiſtor. Eccleſiaſt.
Dav. Parei Epitome.
Sympſons Hiſtory of the Church.
Spondani Epitome Baronii.
Conrad. Hornei. Compend. Hiſtor. Eccleſiaſt.

More large.

Baronius.	*Nicephorus.*
Centuriatores.	*Ruffinus.*
Dorotheus.	*Sotrates.*
Evagrius.	*Sozomen.*
Euſebius.	*Sulpitius Severus.*
Joſephus.	*Theodoretus.*

Unto

Unto which may be added Bishop *Mountague's Apparatus*, and *Jo. Forbesii Institutiones Historico-Theologicæ.*

Hospiniani Historia Jesuitica.

Mornæi Historia Papatus.

Ludo. Lucii historia Jesuitica.

Bp Usher de Britannicarum Ecclesiarum primordiis.

Samson Lennard's history of the *Waldenses & Albigenses.*

Bp Parkers Antiquitates Britannicæ. By *Josseline. Goldasti, Histor.*

The continuation of the sacred story from *Nehemiah* to Christ by Dr *Mayer* at the end of his English Comments lately published.

5. Councels.

Counsels are either { General / Particular } in { Large. / Little. }

Concilia generalia. Binii. Gr. Lat. 10. *vol.*
Rome 4. *vol.*
Crab. 3. *vol.*
Caranzæ Epitom.
Longii à Coriolano Epitom. Concil.

Concilia *Gallicana. Sermond.*
Britannica. Spelman.
Hispanica. Garcia.

Balsamon in concilia.
Zonaras in concilia.
Synodus Ephesina.

Justelli

Justelli codex Canonum. Ecclesiæ Universæ.

The Councel of *Trent* { History. / Review.

Unto which may be subjoyned as being very usefull and something of this nature, the Canon Law, *Corpus juris canonici.*

6. Confessions.

Corpus Confessionum.
Confessio Augustana.

Besides many other Confessions of particular Churches, which according to the various light and severall occasions of those times wherein they were framed, do comprehend the chief heads of Religion.

7. Heresiogies.

Augustinus.
Damascen.
Epiphanius.
Petrei Heresiologia.
Alph. à Castro.
Guido Carmelita.
Irenæus.
Schlusselburgii Catal.
Leontius de Sectis.
Io. Pontani Catal. Hæret.
Vincentius Lyrinensis.
Philastrius.

8. Lives.

Rob. Barns, and *Io. Baleus de vitis Pontificum.*
Ioan. Bismarcus.

Theod.

Theod. Bezæ Icones virorum illuſtrium.
The Glory of their times, or the lives of the Fathers.
M. *Clarke*, The Lives of the Fathers.
Govanus de vitis Patrum Occident.
Halliox. de vit. & ſcript. patrum 1 & 2di. *ſæculi.*
Hieronymus de illuſtribus Eccleſiæ doctoribus.
Lippomannus de vitis Sanctorum.
Melchior Adam. de vit. Theol. Germ.
Georgius Major.
Platina de vitis Pontificum.
Roſweydus de vitis Patrum Orientis.

9. Martyrologies.

Baronii Martyrologium.
Eulardi Martyrol.
Martyrologium Romanum.
——*Gallicanum.*
Monumenta Martyrum.
Book of Martyrs.

Theſe are the ſeverall kinds of books which are moſt proper and uſefull for a Preacher; and theſe are ſome of the moſt eminent Authors in each kind. It would be expedient for a Miniſter to be provided at leaſt with one of each ſort, unto which he might have recourſe upon all doubts and enquiries of that nature. And this may be one ſpeciall advantage for the invention of *matter*.

The ſecond help propoſed for this purpoſe, was

a

a right method and *ſeries of matter* to be firſt and moſt exactly inquired into. When a man ſtudies over the chief heads of the whole body of Divinity, according to ſome naturall method and dependence; by which means the ſeveral parts will give mutuall light to one another, and the better inable a man to ſee into the principles and bottome of things. And when he has thus deliberately paſſed over the whole, he may afterwards with the more facility inlarge himſelf upon any particular text or ſubject as occaſion ſhall require.

Our chief collections in the ſtudy of theſe heads may be contrived under the form of Sermons. Every Sermon containing either one or more of them, according to the nature of ſeverall ſubjects.

There is a twofold ſeries or order, that may be obſerved in the matter of our Sermons;

{Exegeticall.
{Methodicall.

Exegeticall, is when a man goes on in a continued courſe of unfolding ſome particular book or chapter, which (though it be of very great uſe, yet) is not ſo proper for a young Divine to begin withall.

Methodical, is when we propoſe a certaine Scheme or deſigne of matter to be orderly inſiſted upon under ſeveral heads.

This again is twofold, {Catechiſticall.
{Scholaſticall.

Catechiſticall does referre to thoſe plain and moſt obvious principles of Religion, laid down in the Catechiſme, contained under thoſe four generall heads.

The { Creed. Commandements. Lords Prayer. Sacraments.

The distinct unfolding of which may be of great advantage, and has heretofore been esteemed a very good Method both for Ministers and people.

Scholasticall method, or that which is by way of Common place, is more particular and comprehensive then the former, taking in all those chief heads, that are insisted upon, either in the Schoolmen or the Common-place-writers.

These Schemes of matter are various according to severall mens fancies and apprehensions. But amongst all, that is to be esteemed the best, which is most *naturall* for the *order*, and most *comprehensive* for the *extent* of it.

There are divers learned men, who in Analyzing the whole body of Divinity, have contrived the Scheme of it under 52 heads, according to the number of weeks in a yeer, so that in that space one who is a constant Preacher, might go through all of them. To which purpose, see Mr. *Crooks Guide*; Bp *Ushers Catechisticall Doctrine*, where the whole substance of Divinity is disposed under so many severall heads of matter, and severall pertinent Scriptures for texts to each of them.

See *Amesius* his *Christianæ Catechesis Sciagraphia.*

But amongst the rest there is a very full elaborate frame proposed by Doctor *Staughton*, which takes in, (what is much neglected amongst other

Prote-

Protestant Writers) the most profitable points handled amongst the Schoolmen, who were great searchers into Divinity, and their writings in many things very usefull. This frame of his is largely set down in his third Sermon upon 2 *Tim.* 1. 13.

Where he represents the whole body of Divinity under the notion of an Ædifice or building, wherein there are two things considerable.

The { Frontispice or Porch. / Fabrick or pile.

In the Frontispice he proposeth four generall heads, which are premised as the *precognita* to this series.

In the Fabrick there are two stories, and in each story two rooms.

In the first story is contained the chief principles to be known or beleeved,

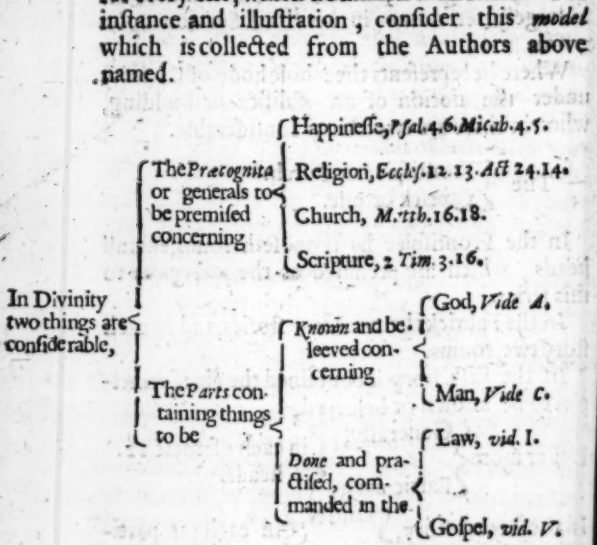
Either more { Generally, } { in each of these 12. / Particularly, } { heads.

In the second story, { Duties, } { in each 12 parti- / things for practise, { Helps, } { cular heads.

In all 52. But in some of these the method seems obscure and involved, especially towards the latter part of it.

Besides this, there are divers other draughts and Systems of Divinity in several other Authors, *Amesius*, *Trelcatius*, *Tilenus*, *Wollebius*, *&c.* To which may be added Bishop *Downhams* Abstract, a book of singular use for direction in this kind;

out of these it is easie for any one to compose such an *Analysis* as shall be most sutable to his owne apprehension, and that is certainly most proper for every one, which he himself shall frame. For instance and illustration, consider this *model* which is collected from the Authors above named.



Happinesse.

Upon this subject, See at large the Moralists. Aquinas 1ª 2ªe. *The Commentators upon* Ecclesiastes.

M. Reynolds *his three Treatises.*

Doctor Staughton { *Happines of man: Righteous mans plea to happines.*

Rob. Bolton, *Discourse of true happinesse.*

Jo. Downhā *concerning the vanity of all worldly things, Spiritual warfare*

Religion.

Religion in generall.

The controversies against Turks, Jewes, *the Apologies of the Fathers for the Christian Religion against the* Heathen.

Phil. Mornæus } De veritate
Hug Grotius. } Christianæ Religionis.

Ed. Brerewoods *Enquiries.*

Mr. Pagets *Christianography.*

Sr. Edwin Sands *Relation of the state of Religion.*

Church.

The Common places. Controversies about Discipline.

Dr. Feild, *Of the Church.*

Dr. Jackson.

Bp. Morton.

Jo. Randall.

Dr Preston, *The Churches.* { *Dignity.* / *Duty.*

Scripture.

Jo. Goodwin. *The divine authoritie of the Scriptures asserted.*

The Common places: Controversies betwixt us and the Papists. *Those preparatory discourses for the study of Scripture mentioned before.*

Fra. Roberts *Key of the Bible.*

Jo. Weems, *Exercitation proving the necessity, majesty, integrity, perspicuity of the Scriptures. His Christian Synagogue concerning the diverse reading, right pointing, translation, collation of Scripture.*

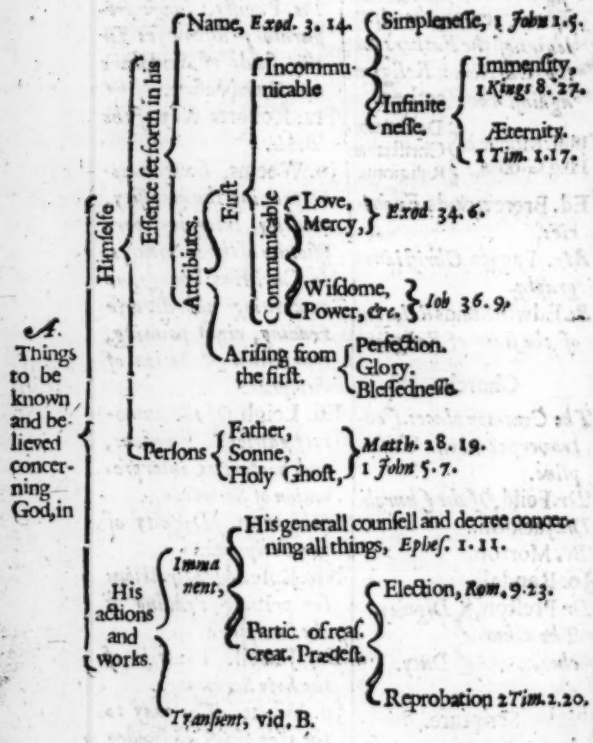
Ed. Leigh, *Of the authority, editions, versions, end, properties, interpretation of Scripture.*

Sa. Hieron. *Dignity of the Scripture.*

Nic. Byfeild, *Directions for private reading of the Scripture.*

Bp. Jewell. *Treatise of the holy Scripture.*

Jo. White. *The way to the tree of life, in sundry directions for our profitable reading of the Scriptures.*


A.
Things to be known, and believed concerning God, in
Himselfe
Essence set forth in his
Name, Exod. 3. 14.
Simpleneſſe, 1 John 1. 5.
Attributes.
First
Incommunicable
Infinite neſſe.
Immenſity, 1 Kings 8. 27.
Æternity. 1 Tim. 1. 17.
Communicable
Love, Mercy, } Exod. 34. 6.
Wiſdome, Power, &c. } Iob 36. 9.
Ariſing from the firſt.
Perfection.
Glory.
Bleſſedneſſe.
Perſons
Father, Sonne, Holy Ghoſt, } Matth. 28. 19. 1 John 5. 7.
His actions and works.
Immanent,
His generall counſell and decree concerning all things, Epheſ. 1. 11.
Partic. of reaſ. creat. Prædeſt.
Election, Rom. 9. 23.
Reprobation 2 Tim. 2. 20.
Tranſient, vid. B.

God.

The Common places Schoolmen, Lumbard li. 1. Aquinas p. 1.
Dr. Preſton. *Treatiſe of the divine Eſſence and Attributes.*
Ed. Leigh, *Treatiſe of Divinity.*
Sam. Hieron. *Back parts of* Jehovah.
Dr. Jackſon. *Treatiſe of the divine Eſſence and Attributes.*
Tho. Morton. *Treatiſe of the Nature of God.*

The Name of God.

Jerem. Borough's, *Lord of Hoſts.*
Joſ. Mede. *Sanctification of Gods Name.*

Attributes.

Dr. Preſton, *as before.*
Item, *concerning Gods all-ſufficiency.*
Rich. Stock. *Treatiſe of Gods Attributes.*

The Trinity.

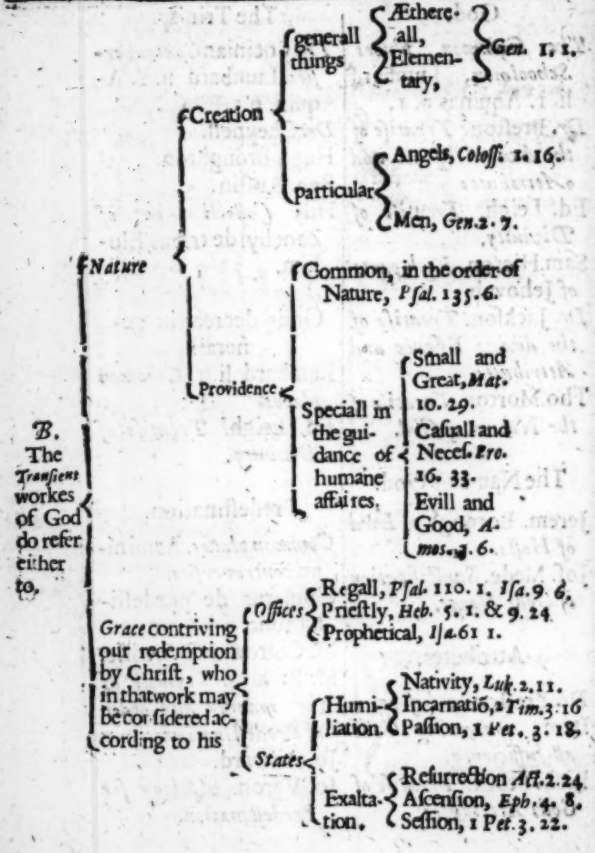
The Socinian *Controverſies.* Lumbard li. 1. Aquin. p. 1.
Dr. Cheynell.
Hugh Broughton.
Ben. Auſtin.
Hils *Collection out of* Zanchy de tribus Elohim.

Gods decrees in generall.

Lumbard li. 1. *Common places.*
Ed. Leigh. *Treatiſe of Divinity.*

Predeſtination.

Common places. Arminian *controverſies.*
Gomarus de prædeſtinatione.
M. Cotton & D. Twiſſe.
M. Perkins. *Treatiſe of the manner and order of Predeſtination.*
Jo. Ailward.
Jo. Veron. *Apology for Predeſtination.*


B.
The Transient workes of God do refer either to,
Nature
Creation
generall things
Æthereall, Elementary,
Gen. 1. 1.
particular
Angels, Coloss. 1. 16.
Men, Gen. 2. 7.
Providence
Common, in the order of Nature, Psal. 135. 6.
Speciall in the guidance of humane affaires.
Small and Great, Mat. 10. 29.
Casuall and Neces. Pro. 16. 33.
Evill and Good, Amos. 3. 6.
Grace contriving our redemption by Christ, who in that work may be considered according to his
Offices
Regall, Psal. 110. 1. Isa. 9. 6.
Priestly, Heb. 5. 1. & 9. 24
Prophetical, Isa. 61 1.
States
Humiliation.
Nativity, Luk. 2. 11.
Incarnatiõ, 1 Tim. 3. 16
Passion, 1 Pet. 3. 18.
Exaltation.
Resurrection Act. 2. 24.
Ascension, Eph. 4. 8.
Session, 1 Pet. 3. 22.

Creation

Creation.

Common places. Lumbard. lib. 2. Aquinas p. 1.
Commentators on Genesis.
Geo. Walker. *Treatise of the externall works of God.*
Tho. Jackson.

Providence.

Tho. Jackson.
Gul. Pemble, *de providen.*
Geo. Walker, *of God actuall Providence.*
Dr Hackwels *Apology.*
Dr Gouge. *The extent of Gods Providence.*
Jo. Veron *Treatise of Divine Providence.*
Jo. Wilkins *The beauty of Providence.*

Redemption.

The Arminian and Socinian controversies.
Stalham, *against universall redemption.*
Mr Jo. Owen, *The death of Christ.*
Spanhemii Exercitationes de Gratia Universali.

Christs Offices.

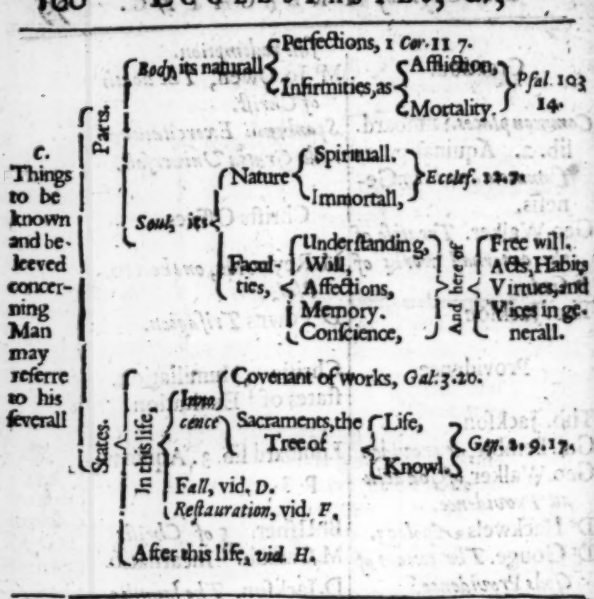
M. Reynolds, *on the* 110. *Psal.*
Dr Fowns *Trisagion.*

Christs states of { Humiliation. Exaltation.

Lumbard lib. 3. Aquinas p. 3.

Bp Usher. } *of Christs*
M. Casaub. } Incarnatiō.
D. Jackson. *The humiliation of the Son of God.*
Th. Goodwin, *Of Christs Death, Resurrection, Ascension, &c.*
Bp Andrews, Bp Lake, Doct. Don, *&c. Nativity and Passion Sermons.*
Bp Bilson. } *of Christs*
Hen. Jacob. } *sufferings*

C. Things



Of man in generall.

Lumbard li. 2.

Jo. Weems, *The portraiture of the image of God in man, in his*
- *Creation.*
- *Restauration.*
- *Glorification.*

Ant. Nixon, *The dignity of man.*

Afflictions.

Bp Hall, *Balm of Gilead.*

Mr Hughs, *Dry rod blossoming.*

Jo: Downham, *Spirituall warfare.*

Paul Bain, *comfort and instruction in afflictions.*

Mortality

Mortality.

Mr Perkins, *Treatise of dying well.*
Manchester, *al Mondo. A Contemplation of death and immortality.*
Rob: Harris { Samuels *funeral* Barzillai.
Sam: Hieron. *Useful meditations on mortality, on* Phil: 1,2,3.
Will: Cowper, *Defiance to death.*
Divers Funeral Sermons collected into one Volume stiled Θανατος.
M. Byfeild, *Cure of the fear of death.*
Sam: Crook, *Death subdued.*

Immortality of the soul.

Aquinas p. 1. *The Philosophical discourses* de Anima.
P: Morney, *Translated.*
Sir Kenelm Digby.
Jo: Jackson, *Defence of the souls immortality.*

Passions.

Aquinas, 1^a 2^{dæ}.
M. Reynolds, *Treatise of the passions.*
Will: Fenner, *Treatise of the affections.*
Tho. Wright, *The passions of mind.*

Conscience.

The Casuists.
M. Perkins, *A discourse of Conscience.*
Sam. Ward, *Balm from Gilead.*
Jerem. Dyke, Will: Fenner, D. Hammond.

M. Harris
- Judas *his misery on* Matth. 27. 3.
- S. Pauls { *Exercise, Confidence* } *Acts* 21. 16.
- *Get, keep, and use a good conscience, on* Heb. 13. 18.

Richard Bernard, *Christian see to thy conscience.*
*M. Sheffeild. *a good conscience the strongest hold.*

Free-

Free-will.

The Casuists, Arminian controversies.
Common places. Lumbard lib. 2.
M. Perkins. *Treatise of Gods free grace, and mans free-will.*
Jo. Bradford, *Dialogue of Predestination and Free-will.*
Jo. Veron. *Treatise of Free-Will.*

D.
In the *Fall* of man, there is considerable the

- *Sinne*
  - Originall, *Rom.* 5. 18, 19. & 7. 7. *Psal.* 51. 5.
  - Actuall
    - Weakneſſe, *Rom.* 7. 19.
    - Malice, *Psal.* 19. 13. *Heb.* 6. 4.
- *Punishment* Death,
  - Temporall,
  - Spirituall, } *Rom.* 5. 12.
  - Eternall.

Of

Of Sinne.

P. Lumbard lib. 2.
M. Reynolds, *Sinfulneſſe of ſin.*
Tho: Goodwin, *Aggravation of ſin.*
M. Byfeild, *rules and directions about our ſins.*

Of Original ſinne.

The Common places: Caſuiſts: Arminian controverſies: Lumbard lib. 2. Aquinas 1ª 2ᵃᵉ.
Dʳ Sibs, *The dead man, or the ſtate of every man by nature, on* Epheſ. 2. 1
W. Teelinck, Pauls *complaint againſt his naturall corruption.*

Sins of { Weakneſſe. / Wilfulneſſe.

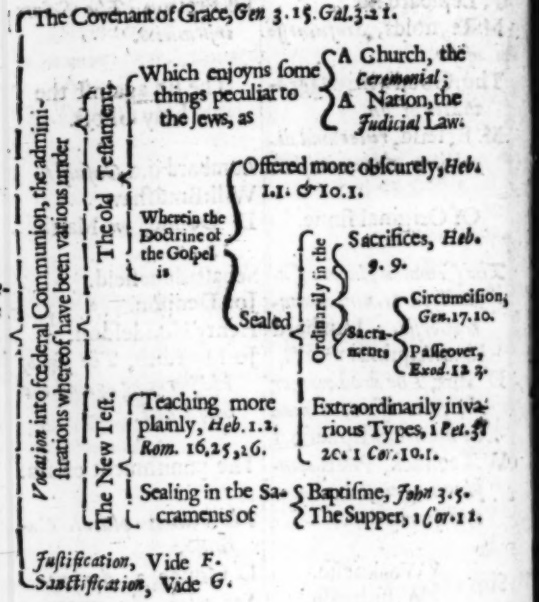
Sam. Hoard, *of preſumptuous ſins.*
Jerem. Dyke, *of quenching the Spirit.*
Dʳ Hammond.
Dʳ Preſton, *The Saints infirmities.*

The ſin againſt the holy Ghoſt.

Lumbard li. 2. *Caſuiſts.*
Will: Bradſhaw.
Dʳ Donne, *on* Matth. 12. 31.
Sebaſt: Benefield.
Jo: Deniſon.
Henry Hoddeſdon.
Jo: Meredith, *The ſin of blaſpheming againſt the holy Ghoſt.*

The puniſhment of ſin.

The Common places. Caſuiſts.
Dʳ Gouge, 3. *Arrows.*
See after, de quatuor Noviſſimis.
Tho: Beard, *Theater of Gods judgments.*



E. In our restauration there is considerable

The

The Covenant of Grace.

Dr. Preſton.
Jo. Cotton.
Jo. Ball. *Treatiſe of the Covenant of Grace.*
Peter Bulkley. *The Goſpel Covenant.*
Bp. Downham, *of the Covenant of Grace.*
Rob. Harris. *Treatiſe of the Covenant.*
Cameron de triplici fœdere.

The { Ceremoniall / Judiciall } Law.

Aquinas 1ª. 2ª.
Jo. Weems *Expoſition of the* { *Ceremon.* / *Judiciall.* }

Sacrifices and Types.

M. Guild. *Moſes and Aaron unvailed.*
D. Taylor, *of Types.*

Sacraments in generall.

Commonplaces: Lumbard lib. 4. Aquinas p. 3. *The particular Treatiſes upon this ſubject mentioned before*, pag. 73.

The New Teſtament.

D. Reynolds. *on the* 110. Pſal. *concerning the excellency and power of the Goſpel.*
D. Sibs. *The excellency of the Goſpel above the Law, on* 2 Cor. 3. 17, 18.

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Will. Pemble. *Introduction to the Sacrament.*
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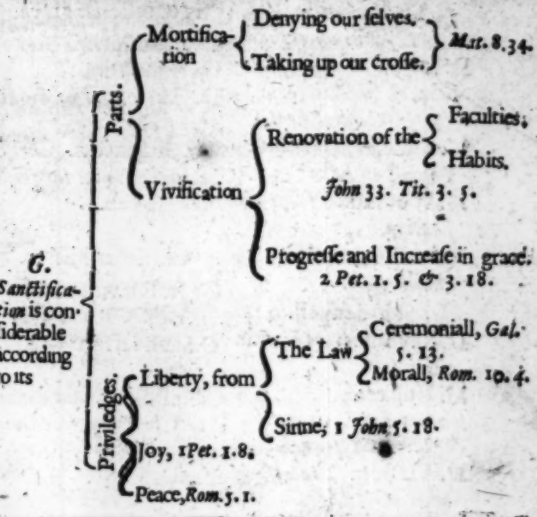

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Bp. Downham, *Io.*
Will. Pemble.
M. Forbes.
Jo. Goodwin.
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Sanctification.
D. Prestons *Saints qualifications.*
Jo. Downham, *Spirituall warfare.*
The Tracts that set down generall directions for a Christians walking with God, as
M. Scudder, *the Christians daily walk.*
Rob. Bolton, *Directions for walking.*
M. Brinsley. *True watch.*
Paul Bain, *directions, Practise of piety, &c.*

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M. Cotton. *Sins deadly wound: on* Acts 2. 37.

M. Woolfall: *of Mortification.*

Rob. Bolton. *Helps to humiliation.*

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M. Hooker.

Jer. Burroughs. *Self-denyall. Moses his choise*

D. Preston. *Treatise of Self-denyall.*

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D. Hammond. *Those that write on the Beatitudes,* ver. 11.

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Dr Taylor. *New creature. Kings bath of Regeneration.*

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Tho. Goodwin. *Growth in grace.*

D. Taylor. *The Saints progresse.*

Ob. Sedgwicks. *Christs counsell to his languishing Church.*

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Geor. Downham. *Treatise of Christian liberty.*

D. Saunderson: *on* 1 Pet. 2. 16.

Sam. Bolton. *True bounds of Christian freedom.*

William Pemble. *Slavery of sinne. benefit of Gods service.*

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M. Gataker: *on* Psl. 97. 11.

Will. Cowper. *Heaven opened.*

D. Donne: *on* Psal. 32. 10, 11.

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Rob. Harris. *Blessednesse of a sound spirit: on* Pro. 18. 14.

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- More *Speciall* commanded in the
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  - 2 *Table* referring unto
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Bp Lake. } *Sermons*
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Will. Atterſoll: *Gods trumpet ſounding the Alarum.*
Joſeph Mede: *The propheſie of S.* Peter, *concerning the day of Chriſts ſecond coming.*

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Hitherto may be referred the Tracts of Hypocriſie: as Sam. Torſhels *Hypocrite.*

Sam. Hieron. *Diſcovery of hypocriſie*, Mat. 3. 10.
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Joh. Downham: *Againſt Security.*
Dr Sibs: *Gods inquiſition, on* Jer. 8. 6, 7.
Sam. Hieron: *The remedy of Security.*
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Zeal.

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Dr Sibs: *Violence victorious, on* Mat. 11. 12.
Mr Greenham: *on* Rev. 3. 19.

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Good Company.

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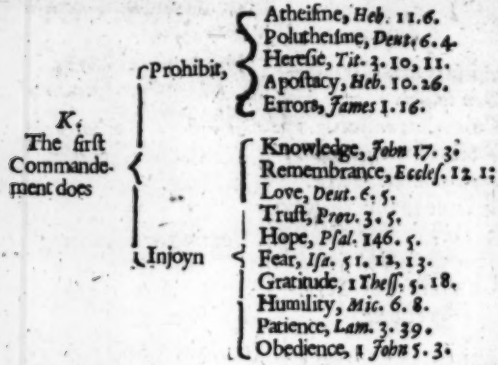

Of the Moral Law in generall.

The Common places: *Casuists*. Aquinas 1ª 2ª. *Controversies against the Antinomians, mentioned*, pag. 82. *Commentators on the Decalogue*, pag. 73.

Dr Reynolds. *The use of the Law.*

Jo. Weems: *Of the Morall Law.*

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Will Pemble. *Miſchief of ignorance.*
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Gratitude } to God.

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Mr Harris. Davids *comfort at Ziglag.*

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Mr Greenham. *Of Gods fear.*
D. Donne. *on* 1 Pet. 1. 17.
Will. Caſe. *The nature & neceſſity of godly fear.*

Humility.

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M. Cawdrey. *Humility the Saints livery.*
D. Featley: *on Matth.* 5.3.
Bp Hall. *The fall of pride; on* Pov. 29. 23.

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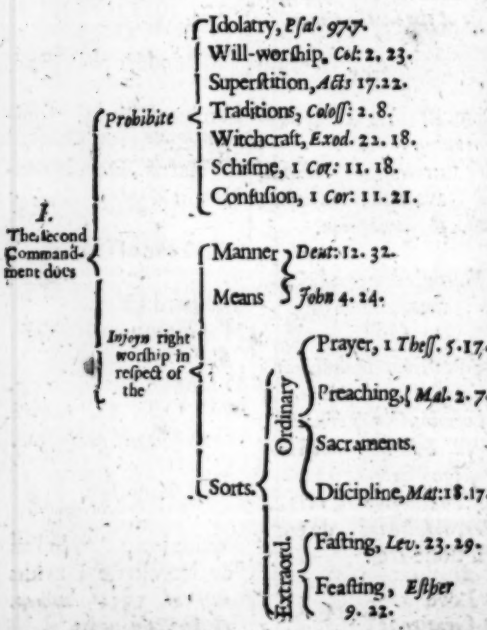
Will: Cowper. *Praise of patience.*
M. Young.



Ido-

Idolatry.

Jo: Weems, *Treatiſe of the Idolatry.*
M. Perkins. *Warning againſt the Idolatry of the laſt times.*

Superſtition and Will-worſhip.

Aquinas 2, 2da.
D. Hammond *Treatiſe of* { *Superſtition.* / *Will-worſhip.*

Witchcraft.

M. Perkins, *Diſcourſe concerning the damned Art of witchcraft.*
Jo. Weems, *Treatiſe of the Magician.*
King James, *his Dæmonology.*
Jo. Cotta. *Tryall of witchcraft.*
Scots *diſcovery of witches.*

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Ol. Bowles, *de Paſtore Evangelico.*

Of the Sacraments and Diſcipline.

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Of Religious Faſts.

Various Sermons upon this occaſion, eſpecially thoſe before the Houſes of Parliament.
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M.
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  - Vowes, *Num.* 30. 2.
  - Lots, *Prov.* 16. 33.
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Of Oaths and Perjury.

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B^{p} Andrews: *on* Jer. 4.2.
Jo. Downham: *Treatise against Swearing.*
D. Saunderson, *de Juramento.*

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Of Lots.

M. Gataker: *of lusory Lots.*
Treatise.
Answ. and reply to M. Bamford.
Joh. Down: *Defence of the lawfulnesse of lots in gaming.*

Of the Sabbath.

Brerewood, *and* Byfeild.
D. Twisse: *The morality of the fourth Commandement.*
M. Leigh: Primrose.
Jo. Sprint: M. Ironside.
M. Cawdrey, *&* M. Palmer. *Sabbatum redivivum.*
B^{p} White, *&c.*

Politicall duties.

B^{p} Bilson, *of subjection.*
B^{p} Halls *Politicks.*
Sam. Hieron: *on* Luke 20.25.
Upon this subject see many particular debates of these times: as,
D. Fearn; The fuller answer.
Scripture and reason.
The Treatise of Monarchy, *&c.*

Oeconomicall duties.

M. Perkins: *Of the right manner of ordering a family according to Scripture.*
M. Dod: *Of houshold government.*
Tho: Paget: *Demonstration of family duties.*
B^{p} Halls *Oeconomicks.*
D. Gouge: *Domesticall duties.*
M Whateley { *Bride bush.* *Care cloth.*
M. Gataker: *on* { Prov. 18.22 19 14. Col: 3.18.
Sam: Hieron: *on* { Mat 9 15, Ruth 4. 11. 12.

P. The 6. Commandement concerning our own and our neighbours person, and life, does
- Prohibit
  - Roots,
    - Unjust Anger, *Matth.* 5. 25.
    - Hatred, 1 *John* 3. 15.
  - Fruits,
    - Inward desire of revenge, *Rom.* 12 19
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      - Words, reviling, *Mat.* 5 22.
      - Deeds to the
        - Body, *Lev.* 24. 19. *Gen.* 9 6.
        - Soul by scandall, *Matth.* 18. 6.
- Command
  - Friendship, *Prov.* 27. 9.
  - Mercy, *Gal:* 6. 10.
  - Placableneſſe, *Epheſ.* 4. 26.
  - Meekneſſe, *Epheſ.* 4. 32.
  - Overcoming evill with good, *Rom.* 12. 21.

Q. The 7 Commandement, concerning chaſtity, does
- Prohibit all unchaſtity in the
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    - Inward, in deſire, *Mat.* 5. 28.
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      - Adultery, *Heb:* 13. 4.
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      - Rape, *Deut.* 22. 25.
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Concerning Anger and Hatred.

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M. Greenham, *of Anger.*
Jo: Downham, *Treatiſe againſt Anger.*

Of Murther.

M. Sym. *Lifes preſervative.*
Dr Donne, *Biathanatos.*

Scandall.

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Jer: Dyke, *Miſchiefe of Scandals.*
M. Tombes, *Treatiſe of ſcandalizing.*
D. Hammond, *Of Scandall.*

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The Moraliſts. Commentators on the Proverbs.
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Danæus }

Mercy and Peaceablenes

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D. Donne, *on Rom.* 12.20

Of Whoredome.

The Caſuiſts at large.
Jo: Downham, *Treatiſe of Whoredome.*
D. Preſton, *on* Coloſ. 3.5

Of Divorce & Polygamy

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Junius, *The drunkards character.*
M. Harris, *The drunkards cup, on* Isay 5.11.
Jo: Down: *against drunkennesse.*

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Peter Martyr, *de celibatu contra* Richardum Smith. *Angl.*
Jo: Down.

R.
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- Oppression, *Prov.* 14.31.
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- Sacriledge, *Prov.* 20.25.
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- Just dealing, *Levit.* 25.14.
- Diligence in our callings, *Eph.* 4.28.
- Frugality, *John* 6.12.
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Bp Andrews.
Sir James Semple.

Bp Carleton.
M. Selden.
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Steph. Nettles.
Sir Henry Spelman.
P. H. Treleinie.

Uſury.

Uſury.

Aquinas 2.2^{dæ}. Salmaſius.
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Tho: Wilſon, *Diſcourſe of Uſury.*
Ro: Bolton, *Diſcourſe with* M. S.
Dr Holmes.

Bribery.

Jo: Downham, *Treatiſe againſt Bribery.*

Juſtice and Equity.

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Dr Saunderſons *Sermons* ad Magiſtratum.
Dr Donne, *on* Rom. 13.7

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M. Whateley, *Redemption of time.*
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Liberality and Almes.

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Will: Whateley, *The poor mans Advocate.*

B^{p} Andrews: } *on* 1 Tim.
B^{p} Hall: } 6.17.

Rob: Harris, *The old Religion.*

Hoſpitality.

Caleb: Dalechamp, *treatiſe of Chriſtian Hoſpitality.*

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The Caſuiſts.
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S.
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  - Credulity, Psal. 15. 3.
  - Hearing Talebearers, Prov. 25. 23.
  - Censuring, Matth. 7. 1.
  - Sinister suspitions, 1 Cor. 13. 5.
  - Flattery, Prov. 27. 14.
  - Silence in defending, 2 Tim. 4. 16.
- Injoyn a care of
  - The name of
    - Our selves, Phil. 4. 8.
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      - Gods glory, Ephes. 5. 4.
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T.
The 10th Commandment concerning motions without consent, does
- Prohibit
  - Covetousnesse, Heb. 13 5.
  - Self-love, 2 Tim. 3. 2. 1 Cor. 10. 24.
  - Evill thoughts, Prov. 24. 9.
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  - A pure heart, 1 Tim. 1. 5.
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Jo: Downham: *Treatiſe againſt Lying.*

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Cenſures and Suſpitions

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M. Greenham: *on* Prov. 22. 1.
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The Comments on many places of the Proverbs.
M. Bolton, *his directions for a comfortable walking with God.*
M. Perkins: *Treatiſe concerning the government of the Tongue.*

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D. Preſton: *Remedy againſt covetouſneſſe.*
D. Stoughton: *Baruchs ſore gently opened.*
Rob: Harris: *Remedy againſt covetouſneſſe.*
Jer: Dyke: *A counterpoyſon againſt covetouſnes*

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M. Dyke, *of the heart.*
Bp Hall, *the great Impoſtor: on* Jer. 17. 9.
Jo: Downham: *Spiritual warfare.*

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Tho: Cowper: *Government of Thoughts.*
Tho: Goodwin: *Vanity of Thoughts.*

M. Perkins: *Treatise of mans imaginations.*	Contentation.
M. Cotton. *The Christians charge:* Prov. 24. 3	D. Taylor.
	Bp Hall.
Will. Fenner. *The use and benefit of divine meditations.*	Hen. Mason.
	M. Burroughes.
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V. The *Gospel*, (as it distinguished from the *Law*, which was the condition of the first Covenant) does require

- *Faith*, which is,
  - Historicall, *James* 2. 19.
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    - ὑπομονὴ; And here of Desertions, *Ps.* 51. 12. *Job* 6. 4.
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  - The parts
    - Search into sinne, *Lam.* 3. 40.
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Though

Though this *Analyſis* does not deſerve to be much commended, as being in ſome reſpects defective, and beſides the rules of Art, yet it may ſerve for inſtance and direction to others, in the finding out a better. The ſeverall particulars may be uſed as Common-place heads, unto which to referre the collections of our reading.

Now (I ſay) when a Miniſter hath thus diſtinctly paſſed over the ſubſtance of Divinity under ſuch heads as theſe: it will be very eaſie for him afterwards to inlarge himſelf upon any particular ſubject or text with naturall pertinent matter.

There are ſome other helps of invention to which the Art of *Rhetorick* does direct, according to the ſubject we are to handle,

whether
- Demonſtrative
  - Praiſe
  - Diſpraiſe.
- Deliberative
  - Perſwade.
  - Diſſwade,
- Judiciall
  - Accuſe.
  - Defend.

For each of which there are ſeverall *Topicks*, but 'tis ſuppoſed that every Miniſter is acquainted with thoſe things in his preparatory ſtudies, and therefore I forbear any further mention of them.

Thus much of the two first helps unto the gift of Preaching,

{ Method.
{ Matter.

The third and last to be insisted upon is concerning *Expression*; In which there are two things considerable,

{ Phrase.
{ Eloquution.

The *phrase* should be plain, full, wholesome, affectionate.

1. It must be *plain* and naturall, not being darkened with the affectation of *Scholasticall* harshnesse, or *Rhetoricall* flourishes. Obscurity in the discourse is an argument of ignorance in the minde. The greatest learning is to be seen in the greatest plainnesse. The more clearly we understand any thing our selves, the more easily can we expound it to others. When the notion it self is good, the best way to set it off, is in the most obvious plain expression. S. *Paul* does often glory in this, that his preaching was *not in wisedome of words, or excellency of speech; not with inticing words of mans wisdome, not as pleasing men, but God, who tryeth the heart.* A Minister should speak *as the oracles of God*, 1 *Pet.* 4. 11. And it will not become the Majesty of a Divine Embassage, to be garnished out with flaunting affected eloquence. How unsuitable is it to the expectation of a hungry soul, who comes unto this ordinance with a desire of spirituall comfort and instru-

1 Cor. 1. 17. cap. 2. 1, 4. 1 Thess. 2. 4

Non quærit æger medicum eloquentem, sed sanantem. Sen. Ep. 76.

struction, and there to hear only a starched speech full of puerile worded Rhetorick? How properly may such a deceived hearer take up that of *Seneca*? *Quid mihi luseria ista proponis? Non est jocandi locus, ad miseros vocatus es, opem te laturum naufragis, captis, ægris, intentæ securi subjectum præstantibus caput, quo diverteris? quid agis?* 'Tis a sign of low thoughts and designes, when a mans chief study is about the polishing of his phrase and words: *Cujuscunque orationem vides politam & sollicitam, scito animum in pusillis occupatum.* Such a one speaks only from his *mouth*, and not from his *heart*. Epist. 49. Epist. 21.

2. It must be *full*, without empty and needlesse Tautologies, which are to be avoided in every *solid* businesse, much more in *sacred*. Our expressions should be so *close*, that they may not be *obscure*, and so *plain*, that they may not seem vain and *tedious*. To deliver things in a crude confused manner, without digesting of them by previous meditation, will nauseate the hearers, and is as improper for the edification of the minde, as raw meat is for the nourishment of the body.

3. It must be sound and *wholesome*, not tainted with any *erroneous* corrupt doctrine, or the affectation of *novelty*. False opinions do many times insinuate themselves by the use of suspicious phrases. And 'tis a dangerous fault, when men cannot content themselves with *the wholesome forme of sound words*, but do altogether affect new light and new language, which may in time destroy practicall Godlinesse and the power of Religion. 1 Tim. 6. 3. 2 Tim. 1. 13 Tit. 2. 7. 1 Tim. 6, 20. κινοφωνίας ἐμπορωνίας.

4. It must be *affectionate* and cordiall, as proceeding from the heart, and an experimentall acquaintance with those truths which we deliver. *Quod procedit è corde redit in cor*: 'Tis a hard matter to affect others, with what we are not first affected our selves. *Præcipuum ad persuadendum est amare quod suades, Amanti pectus ipsum suggerit orationis ardorem.* 'Tis said of *John* the Baptist, that *he was a burning and a shining light. Ardere prius est, Lucere posterius; Ardor mentis est, lux doctrinæ.* This is to speak in the *evidence and demonstration of the Spirit and of power.* There is a common relation to this purpose, of divers learned men, who having a great while, with much argument and strength of reason, contended with another about perswading him to be baptized, he being learned also, could still evade all their arguments. At length a grave pious man amongst them, of no note for learning, stands up and bespeaks him with some downright affectionate expressions, which wrought so effectually upon the other, that he presently submitted; yeelding this reason, *Donec audiebam rationes humanas, humanis rationibus repugnabam; cæterum simul atque audivi Spiritum loquentem, cessi Spiritui.* And 'tis storied of *Junius*, before his conversion, that meeting once with a Country-man as he was in a journey, and falling into discourse with him about divers points of Religion, he observed the plain fellow to talk so experimentally, with so much heartinesse and affection, as made him first begin to think, that sure there was something more in those truths, then his

his notionall humane learning had yet discovered: which occasioned his more serious inquiry into them, and afterwards his conversion. Such great power is there in these cordiall expressions.

As for the manner of composing Sermons, it will not be convenient for one that is a constant Preacher, to pen all his discourses, or to tye himself unto phrases: When we have the matter and notion well digested, the expressions of it will easily follow. Whereas to be confined unto particular words, besides the great oppression of the memory, will likewise much prejudice the operations of the understanding and affections. The *judgement* will be much weakned, and the *affections* dulled, when the *memory* is overmuch burdened and vexed. A man cannot ordinarily be so much affected himself, (and consequently he cannot so easily affect others) with things that he speaks by rote; as when he takes some liberty to prosecute a matter according to his more *immediate apprehensions* of it, by which many particulars may be suggested, that were not before thought of, when he doth expatiate upon any subject, according to the workings of his owne affections, and the various alterations that may appear in the auditory. And then besides, this liberty will breed a παῤῥησία, such a fitting confidence, as should be in that orator, who is to have a power over the affections of others, which such a one is scarce capable of, who shall so servilely tye himself to particular words and expressions, from which he dares not vary for fear of being out.

But

But a man cannot expect a *good habit* of preaching thus, without much ſtudy and experience. Young beginners ſhould uſe themſelves to a more exact and elaborate way, when a good ſtile and expreſſion is firſt learned by penning, it will afterwards be more eaſily retained in diſcourſing.

In the elocution there are two extremities to be avoided: too much { Boldneſſe. / Fear.

1. Againſt too much *raſhneſſe and boldneſſe*, conſider the ſpeciall preſence of God, and Angels, the ſolemne dignity of thoſe ſacred myſteries with which we are intruſted, the weighty buſineſſe of
2 Cor. 2. 16. ſaving ſouls. And *who can be ſufficient for theſe things?* It was a uſuall ſaying of *Luther*, *Et ſi jam ſenex, & in concionando exercitus ſum, tamen timeo quoties ſuggeſtum conſcendo.* And he found by experience, that when he was moſt diſtruſtfull of his own preparations, then were his labours accompanied with ſome ſpeciall bleſſing and efficacy. And on the other ſide, when hee was moſt confident, then he failed moſt.

2. Againſt too much *fear*, Conſider, it does not become the *buſineſſe* we are about, we ſhould *ſpeak the word with boldneſſe*, God has
Acts 4. 29. promiſed his aſſiſtance, *that his ſtrength ſhall appear in our weakneſſe*, It does not become the

dig-

dignity or excellency of our calling, we are the *Angels*, the *Ambassadors* of God, συνεργοι, his fellow-workers. And besides, this timerousnesse in the speaker will much hinder the efficacy and power of the word on the hearers. In brief, the most proper manner of eloquution is with modesty and gravity, which will best sute with our calling and busineſſe. 1 Cor. 3. 9.

To conclude. The observation of these helps and directions, together with frequent diligent practise, will as farre (as Art can effect) quickly produce a good habit, and by consequence a facility.

FINIS.

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